The Friends of Allaah & The Friends of Shaytaan

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رحمه الله

The Criterion Between The Allies Of the Merciful & The Allies Of the Devil

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IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

AL-FURQAN

- Chapter 1 -

All praise is to Allah. We seek His aid, ask Him for guidance, and ask His forgiveness. We seek refuge in Allah from the evil which is in ourselves, and the wicked of our actions. Whoever Allah guides none can send astray, and whoever Allah sends astray, none can guide. We testify that there is no deity except Allah, alone and with no partner. And, we testify that Muhammad is His slave and messenger. He sent him with the guidance and the way of truth so that He (i.e. Allah) might make it predominate over all other ways, and Allah is sufficient as a witness. He sent him preceding the Hour (*qiyama*), as a bringer of good tidings, a warner, and a caller to Allah by His permission, and as a beacon light. He (Allah) guided with it those who had been lost, and gave sight to those who had been blind, gave uprightness and order to those who had been following unbridled impulse, He opened unseeing eyes, deaf ears, and sealed hearts. With it, He established the criterion for distinguishing truth from falsehood, guidance from going astray, uprightness from following of whims, the believers from the disbelievers, the joyous people of paradise and the miserable people of the fire, and the allies of Allah from His enemies. Whoever the Prophet (sallallahu `alayhi wa sallam) has attested to as being among the allies of Allah, are the *awliyaa'* (friends or allies) of the Merciful, and whoever the Prophet has described as being among the enemies of Allah, are indeed among the enemies of Allah, and are among the *awliyaa'* of the *shaitaan* (devil).

Allah has explained in His Book, and in the Sunnah of His Prophet that He has *awliyaa'* among the people and that *shaitaan* also has his *awliyaa'*, and He has differentiated between these two types of *awliyaa'*. Allah said:

> "Indeed, there is no fear upon the awliyaa' of Allah, nor shall they grieve, those who believe and are ever pious in their actions. To them are glad tidings in this life and in the hereafter. There is no changing the words of Allah. That, then, is the great success." (Qur'an Yunus 10:62-64)

> "Allah is the protector (ally) of those who believe, He takes them out of the darknesses into the light. As for the disbelievers, their allies are the *taaghoot* who take them out of the light and into the darknesses. Those are the people of the fire, and they will be in it forever." (Qur'an al-Baqarah 2:257)

> “O, you who believe, do not take the Jews and the Christians as allies. They are allies of each other. Whoever among you puts his allegiance with them, is certainly one of them. Allah does not guide a people who oppress. And so, you see those in whose heart is sickness rushing to (make alliances with) them, saying: "We fear being caught in some unfortunate turn of events". Perhaps Allah will bring victory, or something from Him, such that they come to regret that which they hid within themselves. And the believers (will) say: "Are these the ones who swore their strongest oaths that they were with you?" Their works have been invalidated, and they have ended up in complete loss. O, you who believe, whosoever among you turns back from his way (Islam) Allah will surely bring another people whom He loves and who love Him. (They will be) humble and merciful with the believers, strong and firm with the disbelievers; they fight in the path of Allah, and do not fear the blame of those who blame. This is the grace of Allah, and He gives it to whom He wishes, and Allah is encompassing, knowing of all things. Verily, your (true) ally is Allah, His Prophet, and those who believe; those who establish the prayer, pay the *zakat*, and bow in prayer. Whoever puts his allegiance with Allah, His Prophet, and those who believe, the party of Allah are surely the victorious ones.” Qur'an 5:51-56)

> “Thereupon the only true alliance is with Allah, the Truth, that is the best in reward, and the best in final results.” Qur'an 18:44

The allies of the devil have also been mentioned in the Qur'an :

> “And so, when you read the Qur'an, seek refuge in Allah from the accursed *shaitaan*. He has no power over those who believe and depend on their Lord. His power is only over those who give their allegiance to him and who (succumb to his urgings and) associate (partners) with Allah.” Qur'an 16:98-100

> “Those who believe fight in the path of Allah, and those who disbelieve fight in the path of *taaghoot*, so fight the allies of *shaitaan*, verily, the plot of Shaitaan is weak (when confronted with true faith).” Qur'an 4:76

> “And when we said to the angels: "Bow down to Adam," they bowed down all except for Iblis. He was one of the *jinn*, and he rebelled against the order of his Lord. And so, do you then take him and his descendants as allies instead of me, though they are your avowed enemies? What an evil substitute for the oppressors!” Qur'an al-Kahf 18:50

> “And whoever takes the devil as an ally instead of Allah, has brought about a very clear loss.” Qur'an an-Nisaa 4:119
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> “Those to whom the people said: "The people are gathering against you, so fear them," were only increased (by that) in faith, and they said: "Allah is sufficient for us, and He is the best of guardians." So, they returned with bounty from Allah and His grace. No harm touched them. They sought only Allah's pleasure, and Allah's grace is great. That is only shaitaan, he gives his allies the ability to strike fear into your hearts, so do not fear them, and fear me if you truly are believers.” Qur'an al-`Imran 3:173-175
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> “We have made the devils allies of those who do not believe; those who commit outrages and then say: "We found our predecessors on this (tradition)" ... Surely, they have taken the devils as allies instead of Allah, and they think that they are on the guidance.” Qur'an al-A`raf 7:27-28 & 30
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> “And, verily, the devils pass suggestions to their allies, so that they might dispute with you.” Qur'an al-An`aam 6:121

Allah narrates the statement of the prophet Ibrahim (peace be upon him):

> “O, my father, I fear that you may be touched by a punishment from the Merciful, and be an ally of the devil.” Qur'an Maryam 19:45
>
> “O, you who believe, do not take my enemy and your enemy as allies toward whom you (secretly) cast your love.” Qur'an 60:1
>
> “Our Lord, do not make us a temptation for the rejecters of faith, and forgive us, you are the mighty, the wise.” Qur'an 60:5

- Chapter 2 -

Once it is known that there are among the people allies (*awliyaa'*) of the Merciful, and allies of the devil, we must differentiate between this group and that, just as Allah and His Prophet (sallallahu `alayhi wa sallam) differentiated between them. The allies of Allah are the pious believers, as Allah said:

> “Surely, there is no fear upon the allies of Allah, nor shall they grieve: those who believe and are pious (have *taqwa*).” Qur'an 10:62-63

Abu Huraira narrates in the sahih hadith found in the collection of Al-Bukhari, that the Prophet (sallallahu `alayhi wa sallam) said:

> "Allah ta'ala says: I have declared war on anyone who is an enemy of any of my allies. There is nothing better with which my slave can come closer to me than fulfilling all that I have made obligatory upon him. Then, my slave will continue to come closer to me be making extra efforts until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his leg with which he walks. If he asks me, I will give him, if he seeks refuge with me, I will give him refuge. I have not hesitated in anything which I do as I hesitate in taking the soul of my believing slave. He dislikes death, and I dislike annoying him, but he must meet his death."

This is the most authenticated narration about the *awliyaa'* (allies) of Allah, in it, the Prophet explains that to be enemies of the allies of Allah, is to enter into warfare against Allah!

In another hadith, the Prophet (sallallahu `alayhi wa sallam) says:

> "I will take revenge for my allies as the revenge of a ferocious fighting lion."

i.e. He will extract revenge from those who oppose His allies as a fighting lion takes his revenge. The reason for this is that the *awliyaa'* (allies) of Allah are those who believe in Him, and give their full loyalty to Him. Thus, they love all that which Allah loves, hate what He hates, are pleased with what pleases Him, despise what He despises, they enjoin that which He enjoins, forbid that which He forbids, give to those whom Allah loves for them to be given, and withhold from those whom Allah loves not to receive. The Prophet said, in a hadith narrated by At-Tirmidhi and others:

> "The most dependable handhold on faith is: love for the sake of Allah and hatred for the sake of Allah."

And, in another hadith, narrated by Abu Daud, the Prophet said:

> "Whoever loves for Allah, hates for Allah, gives for Allah, and withholds for Allah, has sought the completion of his faith."

The word for the allies of Allah, *awliyaa'*, singular: *waliy*, comes from the root *wilaya*. *Wilaya* is the opposite of enmity (*'adaawa*). The basic meaning of *wilaya* is love and closeness, while the basic meaning of *'adaawa* is hatred and distance. It has also been said that the *waliy* (of Allah) has been called this because of his consistency (*muwaalaatihi* - from the same root) in obedience to Allah, but the first analysis is more correct. The *waliy*, therefore, is one who is close. It is said this one *yaliy* (the verb from the same root) that one i.e. is close to him. Another example is the statement of the Prophet:

> "Give the assigned portions (i.e. of the inheritance) to their rightful owners, then that which the assigned portions leave should be given to the nearest (*awlaa*, the superlative from the same root we are discussing) male man."

i.e. to the man most closely related to the deceased. The redundance of the adjective "male", and the word "man" is by way of emphasis that this ruling is for male relatives only, and females are not included. Redundance is normal as a means of emphasis just as in the hadith about zakat in which the Prophet used the phrase: "a nursing male son". "A nursing son" fully describes a young male camel of a certain age range, and male is redundant and only for emphasis.

Since the *waliy* of Allah is the one who agrees with and follows Allah in all that he loves and accepts, hates and despises, and enjoins and forbids, it is clear why the enemy of Allah's *waliy* has in fact put himself in a position of enmity with Allah ta'ala. Allah said:

> “Do not take my enemy and your enemy as allies (*awliyaa'*) toward whom you (secretly) cast your love.” Qur'an 60:1

Thus, whoever bears enmity towards the allies of Allah, bears enmity towards Allah, and whoever bears enmity towards Allah is at war with Allah. This is why the Prophet (sallallahu `alayhi wa sallam) said in another version of the hadith about the allies of Allah:

> "Whoever bears enmity towards an ally of mine has entered into warfare with Me."

The best of Allah's allies are His prophets, and the best of His prophets are the messenger prophets, and the best of the messengers are the five known as the five firmly intentioned

prophets (*uluu ul-'azm)*: Nuh, Ibrahim, Musa, 'Isa, and Muhammad, may the peace and prayers of Allah be upon them all. Allah said:

> “Allah has ordained for you by way of *deen* that with which he counselled Nuh, that which has been revealed to you, and that with which He counselled Ibrahim, Musa, and 'Isa: to establish your *deen* (way) and do not become divided therein.” Qur'an 42:13

Revised to here...

> “And when we took from the prophets their covenant, as we did from you, from Nuh, Ibrahim, Musa, and 'Isa the son of Maryam, we took from them a mighty covenant. (This) so that the truthful may be rewarded for their truthfulness, and He has prepared for the rejectors a painful punishment.” Qur'an 33:7-8

The best of the firmly-intentioned prophets is the Prophet Muhammad (sallallahu `alayhi wa sallam), the seal of the prophets, the *imam* of the pious, the foremost among the sons of Adam, the *imam* of the prophets when they gathered (on the night of *israa'*), and their speaker when they came in delegations, the one of the praiseworthy position (*Al-Maqaam al-mahmood*) for which he will be envied by people of the early and the late generations, the possessor of the flag of praise (*Al-hamd*), the possessor of the pond to which believers will flock (*Al-hawdh* which awaits Muhammad and his followers in paradise), the Intercessor for the creation on the day of Qiyama, the owner of *Al-waseela* and *Al-fadheela*, the one with whom Allah sent the best of His books, and ordained the best laws of His *deen*, and made his nation the best nation brought forth for the people. Allah gathered together for Muhammad and for his followers all qualities of dignity and goodness which were divided among the previous nations, never found all at once. They are the last nation to be created, the first nation to be brought back, as the Prophet said in the sahih hadith:

> "We are the last ones, the first ones on the day of Qiyama. Even though they were given the Book before us, and we were given it after them, this is their day over which they have differed (he is referring to Friday), to which Allah has guided us. The people then follow after us: tomorrow for the Jews, and the day after tomorrow for the Christians."
>
> "I am the first one who the earth will give up."
>
> "I will come to the door of paradise and seek entry. The guard will say: "Who are you?" When I say that I am Muhammad, he will say: "You are the one for whom I was ordered to open to no one before you."

His good qualities (sallallahu `alayhi wa sallam) and those of his followers are many. From the moment he was made a Prophet, Allah made him the criterion between His allies and His enemies: none are allies (*awliyaa'*) of Allah except one who believes in Muhammad and in that with which he was sent, and follows it openly and in secret. Whoever claims love of Allah and alliance (*wilaya*) with Allah but does not follow the Prophet (sallallahu `alayhi wa sallam) is not one of the allies of Allah. No, whoever contradicts the Prophet is one of the enemies of Allah, one of the allies (*awliyaa'*) of the devil (*shaitaan*). Allah said:

> “Say: If you truly love Allah, then follow me so that Allah may love you.” Qur'an 3:31

Al-Hassan Al-Basry said about this verse:

> "A group of people claimed to love Allah, and so He sent down this verse as a test for them."

Allah has made clear in this verse that Allah loves whoever follows the Prophet, and whoever claims the love of Allah, but does not follow the Prophet, is not one of the allies of Allah, even though many people imagine themselves or others to be among the allies (*awliyaa'*) of Allah while they are in no way close to or in alliance with Allah. Examples are the Jews and the Christians, who claim that they are allies of Allah, and that no one will enter paradise except one who joins them, or, they even claim that they are the sons or the beloved of Allah. Allah said:

> “Then why would He punish you for your sins? No! You are nothing more than people among those who He created.” Qur'an 5:18

> “And they say: "None shall enter paradise unless they be a Jew or a Christian. Those are their hopes. Say: Produce your proofs, if you speak the truth. No! Whoever submits his face to Allah, and is a doer of good has his reward with Allah; there will be no fear upon him, nor shall he grieve.” Qur'an 2:111-112

The associationist Arabs used to claim that they were the "people of Allah" because they lived in Makka near the house of Allah. This was a source of pride and arrogance for them over other people. Allah said:

> “My verses used to be read to you, but you used to turn back on your heels. Arrogant with it (Ibn Abbas said about this verse: "it" here is the Ka'aba about which they used to say: "We are its people"), enjoying light talk into the night, neglecting (their true obligations to) it.” Qur'an 23:66-67

> “And when the disbelievers plotted against you, to keep you in bonds, kill you, or expel you from your home; they scheme, and Allah schemes, and Allah is the best of schemers. * When our verses are read to them they say: "We have heard. If we wanted to, we could say things like this. This is nothing but tales of the ancients. * And when they said: "O, Allah, if this is the truth which comes from You, then send down on us a rain of stones from the sky, or bring us a painful punishment." * Allah is not about to punish them while you are among them, and He is not about to punish them while they (i.e. some among them) seek His forgiveness. * Yet what plea do they have that Allah should not punish them when they block people from the sacred Masjid though they are not its guardians (*awliyaa'*). Its guardians can only be the righteous, but most of them do not know.” Qur'an 8:30-34

Allah explains that the associationists are not his allies (*awliyaa'*), nor are they the guardians (*awliyaa'*) of His house - these are only the pious in belief and action.

It has been authenticated in the books of Muslim and Bukhari on the authority of 'Amr ibn Al-'aas (May Allah be pleased with him) that he said:

> "*I heard the Prophet say publicly, not in secret: "Verily, the family of so-and-so are not of my *awliyaa'* - referring to one group among his relatives - (Note: The word *awliyaa'* in Arabic means in general those who are close, beloved, or allied, and also means specifically, as we have seen those closely related by blood, i.e. relatives) My allies (*awliyaa'*) are none other than Allah and the righteous believers."

This is the same meaning as in the verse:

> “Verily Allah is his (i.e. the Prophet's) guardian (or protecting ally) and the righteous of the believers.” Qur'an 66:4

The "righteous of the believers" are all those who are righteous of the believers, and they are the believers who are pious (have *taqwa*), the allies of Allah. This category includes Abu Bakr, Umar, Uthman, Ali, and all the people of the Oath known as *bai'at-ul-Ridhwaan* who took the oath under the tree. They were fourteen hundred in number, and all of them are in paradise, as is authenticated in the sahih hadith that the Prophet said:

> "No one shall enter the fire among those who took the oath under the tree."

> "My allies are the pious whoever they are, and wherever they are."

Some of the *kuffar* (disbelievers) claim to be allies (*awliyaa'*) of Allah. They are not so, rather, they are enemies of Allah. Also, some of the hypocrites, who put on an outward display of Islam, acknowledging publicly the testimony of faith: that there is no deity other than Allah, and that Muhammad is His Prophet and messenger, and that he was sent to all of the people, no, to both humans and jinns, but they believe in their hearts things which invalidate that. Examples of beliefs which invalidate the testimony of faith:

> (1) One who does not truly believe that Muhammad is the messenger of Allah, but believes that he was a great and respected ruler who, like other great kings, led his people based on his own intellectual efforts and opinions.
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> (2) One who believes that Muhammad is a messenger of Allah, but not to the entire race, e.g. to the illiterate Arabs only, and not to the people who were given previous books. This is heard from many of the Jews and the Christians.
>
> (3) One who believes that Muhammad is the messenger of Allah to the whole creation generally, but that Allah has special allies (*awliyaa'*) to whom he was not sent, and who are not in need of his message, rather, they have a way to Allah without need for the Prophet, as Al-Khidhr was with Musa in the story found in Sura Al-Kahf.
>
> (4) One who says that he can take what he needs directly from Allah and benefit from it without the need for any intermediaries or prophets.
>
> (5) One who believes that Muhammad was only sent with the "superficial" laws which he accepts, but believes that there are other hidden truths with which the Prophet (sallallahu `alayhi wa sallam) was not sent, did not know, or that he is able to know them better than the Prophet, or that he can come to know them as the Prophet knew them, but not through the Prophet (sallallahu `alayhi wa sallam).

Some of these people even say that the people of the *Suffa* (a place in the Prophet's masjid reserved for the Muslims who migrated to Madina, and had no house or other place to stay) were not in need of the Prophet, and he was not sent to them. Some of them say that Allah gave revelation to the people of the *Suffa*, showing them secretly that which was revealed to the Prophet on the night of the ascension, so they are equal to the Prophet in status. In their excessive ignorance, they did not even know that the ascension occurred when the Prophet was still in Makka, as Allah said:

> “Glory to the one who took His slave on a journey by night from the sacred Masjid (which is in Makka!) to the farthest Masjid whose precincts we have blessed.” Qur'an 17:1

and that the people of the *Suffa* did not exist until after the migration of the Prophet (sallallahu `alayhi wa sallam) to Madinah. The *Suffa* was an area in the northern parts of the Prophet's Masjid in which stayed the newcomers who had neither family nor close friends in Madinah with which they could stay. The believers used to migrate to the Prophet in Madinah; if they had some place in which to stay, they went to it, and if this was not easy for them, they stayed in the masjid until it was made easy for them to find another place to stay.

The "people of the Suffa" were not a particular group of people who never left the Suffa. In fact, they used to decrease in number sometimes, and increase other times. A man may stay there for some time, and then move out to another location in Madinah. Those who stayed in the Suffa represented all sectors of the people, they had no particular characteristics of knowledge or religiosity. In fact among the people of the Suffa was one who turned back from Islam, and was killed by the Prophet. In sahih Bukhari, there is a story of a group of Arabs who came to Madinah during the time of the Prophet. They found difficulty with the climate of Madinah, and their health degenerated. They asked the Prophet to supply them with milk. He ordered them to go to where his camels were being tended. They went there and drank of the milk and the urine of the camels. When they regained their health, they killed the one tending the camels, stole the camels, and ran off into the desert. The Prophet (sallallahu `alayhi wa sallam) sent out a party in pursuit, and when they were captured, he ordered that their eyes by cauterized by heated nails, their hands and feet were cut off without sealing the wounds, and they were left in a rocky area of Madinah, asking for water but finding no one to give them.

In this hadith, as it is found in Sahih Bukhari, it is mentioned that they had been staying in the *Suffa*. So, it was inhabited by people like this, and it was also inhabited by some of the best of the Muslims such as Sa'ad ibn Abi Waqqaas, he was the best of those who stayed in the Suffa, then he moved elsewhere. Abu Huraira and others also stayed in the Suffa. The scholar Abdul Rahman As-Salmi has collected a history of those who spent time in the Suffa.

As for the *Ansaar*, none of them were of the people of the Suffa. Likewise, the greatest of the migrators like Abu Bakr, Umar, Uthman, Ali, Talha, Az-Zubair, Abdul Rahman ibn 'Auf, Abi 'Ubaidah ibn Al-Jarraah, and others, none of them were ever of the people of the Suffa.

It has been narrated that a boy of Al-Mughira ibn Shu'ba stayed in the Suffa, and that the Prophet said about him: "He is one of the seven." This hadith is a forgery and a lie in the unanimous opinion of the scholars, even though it is found in the book by Abu Na'im called "*Hilyat-ul-awliyaa'*. Furthermore, all of the hadith which have been narrated as words of the Prophet (sallallahu `alayhi wa sallam) about mysterious personages of a specific number are all false hadith, none of them has been authenticated as being the words of the Prophet. Examples of these fabrications are: that there are specific numbers of

awliyaa', *abdaal* (substitutes), *nuqabaa'* (sing. *naqib)*, *nujabaa'* (sing. *najib*), *awtaad* (literally: stakes), or *aqtaab* (sing. *qutb*, literally: poles), and that their number is four, seven, twelve, forty, seventy, three hundred, three hundred and thirteen, or that there is only one *qutb*, etc. None of this is authentic, it is all found in weak and fabricated hadith, and the first generations of Muslims never uttered these words at all except for the word *abdaal*.

There is a hadith narrated about the *abdaal* found in the collection of Imam Ahmad known as the *musnad* which says that they are forty in number, and that they are in *Shaam*. It is attributed to Ali (May Allah be pleased with him), but its chain is broken, thus it is not a sound hadith. It is well known that Ali and those companions who were with him were better than Mu'awiya, and those who were with him in *Shaam* (the area of Syria), so the best of all people would not have been found in the camp of Mu'awiya and not in the camp of Ali.

In a hadith found in Muslim and Bukhari, Abi Sa'eed narrates that the Prophet said:

> "An element will shoot out of the *deen* at a time when the Muslims are divided. They will be killed by the closer of the two groups to the truth."

This element which left Islam are the *khawaarij* (sometimes referred to in English as the "kharijites" who left the fold of Islam when the dispute arose between the Muslims about the Caliphate of Ali. They were killed by Ali ibn Abi Talib and those with him. Thus, this sahih hadith proves clearly that Ali ibn Abi Talib was closer to the truth than Mu'awiya and those with him. How, then could the supposed *abdaal* be in the lesser of the two camps and not in the better of them?

Also among the lies attributed to the Prophet are what some attribute to the Prophet that when he heard a poet read:

> "The serpent of lusts has bit my liver
>
> So there is no doctor for it, nor any healer
>
> Except for the beloved with whom it is infatuated
>
> With him is my cure and my healing incantation"

that the Prophet (sallallahu `alayhi wa sallam) was overtaken with feelings until his cloak fell from his shoulders. This story is a lie in the unanimous opinion of the scholars of hadith. An even worse lie than this is the version narrated by some which says that he tore up his cloak when he heard the poem, and that Jibreel took a piece of the torn cloak, and hung it on the *'arsh* (throne) of Allah. These and other nonsense like them are of that

which the people of knowledge and background in the study of the Prophet recognize as the most blatant lies against the Prophet.

Of the same type is that which has been attributed to Umar (May Allah be pleased with him) that he said: "The Prophet and Abu Bakr would be talking, and I would be between them like a foreigner." This is a lie and a fabrication in the unanimous opinion of the scholars of hadith.

The point here is: that there are among those who accept the message of Muhammad generally externally, some who hold beliefs internally which invalidate their apparent acceptance of Islam, and as such are hypocrites. Such claim for themselves and for others like them that they are the allies (*awliyaa'*) of Allah in spite of their hidden, internal *kuf* or rejection of that which the Prophet brought to us - either out of rebelliousness or ignorance, just as many of the Jews and Christians believe that they are the allies of Allah. They may also believe that Muhammad is the Prophet of Allah, but they say: "He was sent to other than the Jews and the Christians, and it is not obligatory upon us to follow him because we have already been sent prophets before him. All of these are disbelievers (*kuffar*), even though they believe that their group are allies of Allah. The allies of Allah are only those who Allah has described as possessing His *wilaya*:

> “Verily the allies of Allah will have no fear upon them, nor shall they grieve - those who believe and have *taqwa* of Allah.” Qur'an 10:62-63

Belief (*imaan*) of necessity entails belief in Allah, His angels, His books, His Prophets, and the Last Day. The believer believes in every prophet whom Allah has sent, every book which Allah has revealed, as Allah said:

> “Say: We believe in Allah and in that which has been sent to us and in that which was sent to Ibrahim and Isma'il and Is-haq and Ya'qub and the Tribes, and that which was given to Musa and 'Isa and that which was given to the prophets from their Lord. We do not differentiate between any of them, and we submit to Allah. And so, if they believe in that in which you believe, they have achieved guidance, but if they turn away, they are surely in rebellion. Allah will suffice you against them, and He is the all-hearing, the all-knowing.” Qur'an 2:136-137

> “The Prophet has believed in that which was sent to him from his Lord as have the believers. All of them believe in Allah, His angels, His books, and His messengers. We do not differentiate between any one of His messengers, and they say: "We hear, and we obey. Your forgiveness, our Lord, to You is the end of all things. * Allah does not emburden any soul except with that which is within his ability. To it is (the good of) what it earned, and upon it is (the

> bad of) what it earned. Our Lord, do not hold us responsible if we forget, or make a mistake. Our Lord, and do not put on us burdens as were placed on those who came before us. Our Lord, and do not put on us that which we have no power over. And over look for us (our sins), and forgive us, and have mercy on us, You are our Guardian and Protector, so give us victory over the people who reject faith." Qur'an 2:285-286

> "A.L.M. * This is the book in which there is no doubt, a guidance for those who are pious. * Those who believe in the unseen, establish the prayer, and spend out of what we have provided for them. * Those who believe in that which was sent down to you and that which was sent down to those before you, and have certainty of faith in the existence of the hereafter. * Such are on true guidance from their Lord, and such are the successful." Qur'an 2:1-5

Thus, a necessary component of faith (*imaan*) is to believe that Muhammad (sallallahu `alayhi wa sallam) is the seal of the prophets, that there is no prophet after him, and that Allah sent him to all of the two possessors of free will: humans and jinns. Anyone who has not believed in that which he brought is not a believer, much less a pious ally of (*waliy*) of Allah. Whoever believes in part of what he brought and rejects part is a *kafir* (disbeliever), and is not a believer. Allah said:

> "Those who disbelieve in Allah and His prophets and seek to differentiate between Allah and His prophets, and they say: "We believe in some and we reject some" and they seek to strike a path between that. Such are the true disbelievers, and we have prepared for the disbelievers a humiliating punishment. As for those who believed in Allah and his prophets, and sought not to differentiate between any of them, these Allah will give their reward, and Allah is forgiving, merciful." Qur'an 4:150-152

Faith also includes: belief that the Prophet is the intermediary between Allah and His creation for the purpose of delivering His orders and forbiddances, His promises and threats, and the definition of the *halal* (allowed) and the *haram* (forbidden). The *halal* is that which Allah and His Prophet have declared *halal*, and the *haram* is that which Allah and His Prophet have made *haram*. The *deen* (way) is that which Allah and His Prophet have ordained. Thus, whoever believes that any *waliy* has a way to Allah without following Muhammad (sallallahu `alayhi wa sallam) is a *kafir*, and is an ally of the devil (*shaitaan*).

As for Allah's creating of the creation, and his providing them with sustenance, and His answering their supplications, His guiding of their hearts, His aiding them over their enemies, and all other types of bringing about benefit, or driving away harm: all of this is from Allah alone. He does these things, and links them to whatever (observable) causes He wishes. The intermediation of Prophets does not enter into these matters.

Moreover, whatever level a person reaches in terms of asceticism, devotion, and knowledge, but without believing in the entire message brought by Muhammad (sallallahu `alayhi wa sallam) can never make him a believer, nor an ally of Allah, as, for example the monks and ascetics among the scholars and worshippers of the Jews and the Christians. Also, those seeming to have knowledge and devotion among the associationists of Arabia, Turkey, or India, or others among the "sages" of India or Turkey who possess some knowledge, discipline and devotion in their religion, but are not believers in all of the message of Muhammad (sallallahu `alayhi wa sallam), are all *kafir* (disbelievers) and enemies of Allah. This, even though many may believe them to be allies (*awliyaa'*) of Allah. Thus, the sages of the Persian Zoroastrians are all *kafir*, as well as the sages of Greece such as Aristotle and those like him. They were associationists, worshipping idols and the planets. Aristotle was before 'Isa (Jesus) by three hundred years, and was a minister for Alexander son of Phillips the Macedonian, who is mentioned in the histories of Rome and Greece, as well as the histories of the Christians and the Jews. He is not, however, the same as the man named *Dhu-l-Qarnain* who Allah mentioned in His book, as some imagined. Some people mistakenly thought that Aristotle was a minister for *dhu-l-qarnain*, when they saw that (the one found in the Western histories) was named Alexander, and the names are similar, they thought that they were one in the same man. This mistaken view has been promulgated by Ibn Seena and some others with him.

This is not the case. Rather, the associationist Alexander - for whom Aristotle was a minister lived much later than the man mentioned in the Qur'an. He never built the wall, and did not travel to the land of *Juj* and *Ma'juj*, and the history of the Alexander for which Aristotle served as minister has been recorded in the well-known histories of Rome.

Among the various types of associationists, those of the Arabs, India, Turkey, and Greece, and others are individuals who exert themselves very much in seeking knowledge, disciplining themselves and in devotions, but they do not follow the prophets, nor do they believe in the messages brought by the prophets, neither believing them in the information which they passed on from Allah ta'ala, nor obeying them in the orders they transmitted. Such people are not believers, and not allies of Allah. The devils (*shayateen*) attach themselves to such people, and come to them so that they amaze people with some mysterious acts. They, with the help of their *shayateen* can perform miraculous feats which is actually sorcery. They are nothing more than a type of sorcerer or fortune-teller upon which the *shayateen* descend, as Allah said:

> “Should I tell you upon whom the *shayateen* descend? They descend upon every forging sinner. They cast to them the hearing (which they "snatched" from the heavenly assembly), and most of them are liars.” Qur'an 26:221-223

All of these are associated with revealing of secrets and miraculous feats, but are not followers of the prophets. They will always, of necessity lie, and their helpers among the *shayateen* will also lie to them. Also, there must appear in their actions something which is sinful and corrupt. It may be some form of associationism, oppression, obscenity, or excess or innovation in worship.

Because of these transgressions, the *shayateen* which have attached themselves to them come to them, so they have become the allies of the devil, and are not of the allies of Allah. Allah said:

> “Whoever turns away from the reminder of the Merciful, we will assign to him a devil, who will be a partner to him.” Qur'an 43:36

The "reminder of the Merciful" is the reminder with which He sent His Messenger (sallallahu `alayhi wa sallam) such as the Qur'an. So, whoever does not believe in the Qur'an, in all the information contained therein, and does not believe in the obligatoriness of the orders contained therein, has turned away from it, and so is assigned a *shaitaan* who attaches himself to him.

Allah said:

> “This is a blessed reminder which we have sent down” Qur'an 43:36

> “And whoever turns away from my reminder will have an oppressive, restricted life, and we will resurrect him on the day of Qiyama blind. He said: "Lord, why have you resurrected me blind, while I used to see?" He said: "Just as my verses came to you and you forgot them, today you are forgotten."“ Qur'an 20:124-126

This verse shows clearly that "my reminder" (*dhikriy*) here is the same thing as "my verses" (*aayaatiy*) which Allah sent down. Thus, even if someone mentioned Allah (which is also called *dhikr* in Arabic) constantly, day and night, with the utmost of self discipline, and exerted himself in constant acts of worship and devotion, but, at the same time, was not a follower of Allah's *dhikr* (Qur'an) which He sent down to His Prophet (sallallahu `alayhi wa sallam), he would be one of the allies of the *shaitaan*, even if he were to fly through the air, or walk on water. The *shaitaan* is perfectly capable of carrying him through the air, or over the water. This has been explained more fully elsewhere.

- Chapter 3 -

There are some people who have some faith (*imaan*), and along with it some components of hypocrisy (*nifaaq*), as has come in the sahih hadith on the authority of Abdullah ibn Umar that the Prophet (sallallahu `alayhi wa sallam) said:

> "Anyone in whom are found four things is a pure hypocrite, and if they have some degree of these things, they have that degree of hypocrisy until they change their ways: When they speak they lie, when they promise they break their promise, when they are given a trust they betray it, and when they engage in a truce they are treacherous."

And in the two books of Muslim and Bukhari on the authority of Abu Huraira that the Prophet (sallallahu `alayhi wa sallam) said:

> "Faith (*imaan*) is some seventy-odd components. The greatest of them is the pronouncement: There is no deity other than Allah, the least of them is removing something harmful from the road, and modesty is a component of faith."

From these hadith, we understand that anyone in whom are found some of these components has some degree of hypocrisy until he changes his ways.

Also in the two books of sahih, that the Prophet said to Abu Dharr, one of the best of the believers:

> "You are a man in whom there is *jahiliya* (pre-Islamic foolishness). Abu Dharr asked: "At my age, O messenger of Allah?" The Prophet said: "Yes".

Also in a sahih hadith, the Prophet said:

> "Four things are found in my nation from the affairs of the *jahiliya* (pre-Islamic ignorance): pride in social status or class, casting doubt on peoples family origin, weeping and wailing over the dead, and praying for water using the stars."

> "The signs of the hypocrite are three: when he speaks he lies, when he promises he breaks his promise, and when he is trusted he betrays your trust." In one version of this hadith, the Prophet added: "...even if he fasts and prays and thinks that he is a Muslim."

Imam Bukhari mentioned on the authority of Ibn Abi Maleeka that he said:

> "I met thirty of the companions of Muhammad (sallallahu `alayhi wa sallam), every one of them fears for himself from hypocrisy."

Allah said:

> "That which afflicted you on the day when the two armies met was by the permission of Allah, and that He would know the believers, and that he would know those who were hypocritical. It was said to them: "Fight in the path of Allah, or defend." They said: "If only we knew how to fight, we would follow you." They, on that day were closer to *kufr* than to *imaan*." Qur'an 3:166-167

Allah has described the band of hypocrites on that day as being closer to disbelief than to belief. It is clear that they combine some qualities of belief and some of disbelief, and that their disbelief is stronger than their degree of belief. Others mix *kufr* and *imaan*, but the *imaan* is stronger than the *kufr*.

Since the allies of Allah are the pious (i.e. having *taqwa*) believers (Qur'an 10:62-64), it is clear that the degree of ones closeness to Allah (*wilaya*) is according to the degree of his faith (*imaan*) and his piety (*taqwa*). Thus, whoever is greater in faith and in piety, is greater in closeness of his relationship to Allah. So, people are of different degrees of closeness to Allah, in accordance to the difference in degree of their *imaan* and their *taqwa*. (Note: We are translating the word *taqwa* as piety for lack of a better word. *Taqwa* denotes both the mental state of piety, and the outward actions which may protect one from Allah's punishment, make one deserving of His mercy i.e. obedience.) In the same way, people differ in their degree of enmity to Allah (*'adaawa*) in accordance to their different degrees of disbelief (*kufr*) and hypocrisy (*nifaaq*). Allah said:

> "And whenever another sura is sent down, some of them say: "Which of you has been increased in faith by this?" As for those who believe, it has increased them in faith, and they they look forward to good. But those in whose hearts is sickness, have only been increased by it more disease on top of their disease until they die in a state of disbelief." Qur'an 9:124-125

> "Verily *An-nasee'* (exchanging another month for one of the sacred months when one wishes to fight wars in the four months in which they are prohibited) is an increase in disbelief." Qur'an 9:37

> "And Allah increased those who became guided in guidance, and granted them the characteristic of *taqwa*."

> “In their hearts (i.e. the hypocrites) is a disease, and Allah increased them in disease.” Qur'an 2:10

In these verses, Allah explains clearly that a single individual may contain a portion of closeness (*wilaya*) to Allah in accordance with his degree of faith, and, at the same time, a portion of enmity (*'adaawa*) to Allah in accordance with his degree of disbelief and hypocrisy. Allah said:

> “And those who believe increase in belief.” Qur'an 74:31

> “...that they may increase in faith in addition to their faith.” Qur'an 48:4

- Chapter 4 -

The allies of Allah are of two levels: forerunners, those brought near, and those of the right hand who acted in moderation. Allah has mentioned them in a number of places in His sacred Book such as in the beginning of sura number 56, and again at the end of the same sura, and in suras 76, 83, and 35. In the beginning of the sura called *Al-waaqi'a* (56) Allah mentioned the Greater Qiyama, and at the end of it, He mentioned the Lesser Qiyama. In the beginning of this sura, He said:

> “When the inevitable event comes to pass * There will be no one to deny its reality. * Bringing (some) low, raising (others) high, * When the earth will be shaken to its depths, * And the mountains will be crushed and split, * Until they become mere floating, scattered dust. * And you become three categories * Those of the right hand, and what are those of the right hand? * And those of the left hand, and what are those of the left hand? * And the forerunners, the forerunners * They are the ones brought near, * In gardens of bliss * Many from the early generations, * And a few from the later generations.” Qur'an 56:1-14

This is the division of people at the time of the Greater Qiyama in which Allah will collect together all the people of the early and the later generations, as Allah as described in many places in His book. Then, Allah said at the end of the same sura:

> “So why, then, when it (i.e. the soul of a dying person) reaches the throat * And you, at that time are looking on, * And we are closer to him than you, but you do not see * So why, if you truly are not to be held to account * Do you not call it back (i.e. stop death), if you speak the truth? * Then, if he is one of those brought near, * Then rest and complete satisfaction, and a garden of bliss. * And if he is one of those of the right hand * Then "Peace unto you" from those of the right hand * And if he is one of the deniers, those who are lost * For him is a resting place of boiling water * And the basking in a ferocious fire * Verily, this is the certain truth * So glorify the name of your Lord, the Great.” Qur'an 56:83-96

Allah said in sura number 76:

> “We surely have shown him (i.e. man) the way whether (he chooses to be) grateful or ungrateful, rejecting. * Verily, we have prepared for the rejectors chains and bonds and roaring fire. * The righteous drink from a cup whose mixer is *kaafuur*. * (There is) a spring from which drink the slaves of Allah, they cause it to spring forth at will. * They (used to) fulfill their oaths and fear

> a day whose evil is widespread. * They (used to) feed others (their) food in spite of their love for it: poor people, orphans, and prisoners. * (They say) We only feed you for the pleasure of Allah, we want no reward from you nor thanks. * Verily we fear from our Lord a day long, and difficult. * So Allah protected them from the evil of that day, and will give to them a beautiful light, and joy. * And He will reward them for their patience a garden and silk." Qur'an 76:3-12

> "No! Surely the destiny of the wicked is to an oppressive prison. * And what can make you understand the reality of that prison? * A destiny which has already been set. * Woe, on that day, to the deniers * Those who deny the (existence of the) Day of Judgement. * None deny that except for every transgressor and sinner. * When our verses are read to him, he says: "Stories of the ancients!" * It is not so! Rather, the sins which they used to commit have coated their hearts (preventing them from understanding) * On that day they will be blocked from the seeing of their Lord * Then, they will enter the Hell fire. * Then it will be said to them: "This is the reality which you used to deny!" * No! Surely the destiny of the righteous is to a wide and spacious place * And what can make you understand the reality of that wide and spacious place? * A destiny which has already been set. * The righteous will be in bliss * On comfortable seats, looking (i.e. at Allah) * One can recognize in their faces the brightness of bliss. * They are given to drink from sealed bottles of wine. * Drinking it leaves the smell of finest musk. For this should be the competition of those who compete. * It (the wine) is a mixture of *tasneem* (the finest drink of the people of paradise). * A spring with which drink those brought near." Qur'an 83:7-28

On the authority of Ibn Abbas, and this is the statement of others of the early generations: A mixture is prepared (i.e. from the spring of *tasneem*) for those of the right hand, while those brought near are allowed to drink directly from the spring as they wish. It is as they said (the language also supports this interpretation). Because Allah said: "They drink with it" (*yashrabu bihaa*), and did not day "They drink from it" (*yashrabu minhaa*). This is because the word for drink in this way includes the concept of quenching of thirst. One may drink, but not necessarily completely quench his thirst. Thus, when it is said: "They drink from it", it does not denote quenching of thirst, but when it is said: "They drink with it", the meaning becomes that they fully quench their thirst and eliminate their need for drink. So those brought near totally quench their thirst with pure *tasneem* from the spring, and are not in need of anything else of lesser degree along with it. This is in contrast to those of the right hand for whom a mixture is prepared. This is just as Allah said also in another verse:

> "Its mixer is *kaafuur*, a spring from which the slaves of Allah drink, they cause it to spring forth at will." Qur'an 76:5-6

The "slaves of Allah" in this verse are the same as the ones referred to as "those brought near" elsewhere. This is because rewards are of similar nature to actions, both in good and in bad, as the Prophet (sallallahu `alayhi wa sallam) said:

> "Whoever relieves a believer of a hardship of this life, Allah will relieve him of a hardship of the day of Qiyama. Whoever gives relief to someone in difficult (financial) straits, Allah will make it easy for him in this life and in the hereafter. Whoever conceals the fault of a Muslim, Allah will conceal for him his faults in this life and in the hereafter. And Allah is (engaged) in the aid of His slave as long as the slave is engaged in the aid of his brother. And whoever travels a road searching for knowledge, Allah will make his road to paradise easy for him. And whenever a group of people come together in one of the Houses of Allah, reciting the Qur'an and teaching it to one another, peace will descend on them, mercy will cover them, the angels will congregate in large numbers over them, and Allah will mention them to those around Him. And whoever is slow in application, Allah will not be fast in assigning its reward." (Muslim)

> "The Merciful has mercy on those who are merciful. Be merciful with those on earth, so that He who is in the heavens may have mercy on you." (At-Tirmidhi said: A good, sound hadith)

> "Allah says: I am the Merciful (Ar-Rahman), I created the womb (Ar-Rahm), and I derived its name from my name. So, whoever maintains its relations, I will maintain my relation with them, and whoever cuts off its relations, I will cut them off."

Examples of this type are many in the Qur'an and the Sunnah.``

The allies of Allah are of two types, as we have said: those brought near, and those of the right hand. The Prophet mentioned the actions of the two groups in the hadith of the *awliyaa'* (allies) saying:

"Allah ta'ala says: I have declared war on anyone who is an enemy of any of my allies. There is nothing better with which my slave can come closer to me than fulfilling all that I have made obligatory upon him. Then, my slave will continue to come closer to me be making extra efforts until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his leg with which he walks. If he asks me, I will give him, if he seeks refuge with me, I will give him refuge.

I have not hesitated in anything which I do as I hesitate in taking the soul of my believing slave. He dislikes death, and I dislike annoying him, but he must meet his death."

The righteous, those of the right hand are those who seek to come close to Allah with all that is obligatory: they do that which Allah has ordered them to do, and avoid that which Allah has forbidden them, and do not demand of themselves the doing of the commendable but less than obligatory (i.e. the *mandoob*), or the avoiding of some of the disrecommended of the allowed (i.e. the *makrooh*).

As for the forerunners, those brought near, they sought to come close to Allah with extra efforts after the obligatory. They did the obligatory and the commendable, and avoided the forbidden and the disrecommended. When they sought to come close to Him with everything within their ability of that which they love, Allah's love for them became complete, as He said (as reported by the Prophet):

> "Then, my slave will continue to come closer to me by making extra efforts until I love him."

He means unqualified love, as in Allah's statement:

> "Guide us to the straight path, the path of those upon whom You have bestowed Your grace, not the path of those with whom You are angry, nor of those who have gone astray." Qur'an 1:5-7

i.e. upon whom You have bestowed Your grace - Your complete and unqualified grace which has been mentioned in another aya:

> "And whoever obeys Allah and His Prophet are among those upon whom Allah has bestowed His grace: the prophets and the ever-truthful, ever-believing, and the martyrs, and the righteous doers of good, and what good companions these are." Qur'an 4:69

For those brought near, ordinary allowed actions (i.e. which are neither obligatory nor forbidden) become acts of obedience to Allah with which they come closer to Allah. Thus all of their actions are worship of Allah, and so they drink from the spring straight and pure, just as their actions were purely for Allah ta'ala. On the other hand, those who were moderate their efforts, had in their actions things that, though not forbidden, were done for their selves and in their own interest. They are neither punished nor rewarded for such actions, and they do not drink directly from the spring. Rather, a mixture is prepared for them from the drink of those brought near (mixed with lesser ingredients) according to the way they mixed their actions in this life.

Analogous to this is the division of the prophets into slave messengers and prophet kings. Allah gave Muhammad (sallallahu `alayhi wa sallam) the choice between being a slave and a messenger or being a prophet and a king, and he chose the former. Prophet kings are like the Prophet Dawood, Sulaiman, and others (prayers and peace of Allah be upon them). Allah said, informing us of the statement of Sulaiman:

> “My Lord, forgive me and give me a dominion which will not be allowed to anyone after me, verily You are the Giver. * And so we brought the wind under his control - it goes under his command, gently, wherever he wishes. * And also the *shayateen*, including every builder and diver * And others bound up in shackles. * This is our grant, so give or withhold, no account will be asked.” Qur'an 38:35-39

i.e. give to whomever you wish, and deny whomever you wish, there is no account-taking upon you. Thus, the prophet king does what Allah orders him, avoids what Allah has forbidden, and acts freely in whatever worldly power or property he has been granted in whatever way he chooses and likes, without any sin upon him.

As for the slave messenger, he gives to no one without the order of his Lord, he cannot give whom he wishes nor can he withhold from whom he wishes. He gives to whom Allah has ordered him to give, and assigns responsibilities and powers to those whom Allah has ordered him to assign. Thus all of his actions are acts of worship to Allah ta'ala, as the Prophet (sallallahu `alayhi wa sallam) himself said in the hadith found in Sahih Bukhari:

> "Verily, by Allah, I give no one, and I withhold from no one. I am only a divider, I place wherever I am ordered."

For this reason, Allah has described the public properties in Islam as belonging to Allah and His Prophet, as in His statement:

> “Say: The spoils are Allah's and His Prophet's.” Qur'an 8:1

> “That which Allah has caused to come back to His Prophet from the people of the villages is Allah's and His Prophet's.” Qur'an 59:7

> “And know that one fifth of that (property) which you have captured belongs to Allah and to the Prophet” Qur'an 8:41

Thus, the clearest of the opinions of the scholars is that these properties are to be spent in any ways loved by Allah and His Prophet, according to the *ijtihaad* (jurisprudential effort) of the head of the Islamic state. This is the position of Imam Malik and other early scholars. It has been mentioned as the position of Imam Ahmad. It has also been said

about the one-fifth portion of the spoils: It is divided into five parts (i.e. according to the five mentioned in the rest of the aya above - See Qur'an 59:7), as is the opinion of Ash-shafi'i, and the most famous opinion of Ahmad, and it has been said: it is divided into three parts, which is the opinion of Abu Hanifa.

What is intended here is that the slave messenger is superior to the prophet king, just as Ibrahim, Musa, 'Isa, and Muhammad, upon them be peace, are superior to Yusuf, Dawood, and Sulaiman, upon them be peace. In the same way, the forerunners, those brought near are superior to the righteous, those of the right hand who are not of those brought near nor forerunners. So, whoever performs all that Allah has ordered him to perform, and does of the allowed (*halal*) whatever he wishes, is of the second group, and whoever does everything according to what Allah loves and is pleased with, and seeks the allowed only to aid him in the performing of the obligatory, is of the first group.

- Chapter 5 -

Allah mentioned the two groups of His allies - those who strive moderately, and the forerunners - in the sura called *Fatir*, saying:

> "Then, we passed the book on to those whom we chose from among our slaves. Among them were those who oppressed themselves (i.e. by disobeying Allah), those who did good in moderation, and forerunners for good with the permission of Allah, that is the greatest of honors. * Gardens of permanence which they enter. Therein they are dressed in bands of gold and pearls, and their clothes are made of silk. * They will say: Praise be to Allah who has removed from us the fear (of falling into the forbidden during the life of this world), our Lord is oft-forgiving, appreciative. * He who settled us in the home of permanence and honor, no weariness will touch them therein, neither spiritual nor physical." Qur'an 35:32-35

The three groups mentioned in these verses are the nation of Muhammad specifically, since they are the ones referred to in the phrase: Then, we passed the book on to those whom we chose from among our slaves.

The nation of Muhammad are the ones who were made to inherit the book after the previous nations, as a nation, and this does not refer specifically to those who memorize the Qur'an. Rather, everyone who believes in the Qur'an is one of this group, and Allah divided them into oppressors of themselves, doers of good in moderation, and forerunners. This is unlike the division mentioned in the verses quoted at the beginning of Chapter 4, which includes all of the previous nations: their disbelievers and their believers. This division, on the other hand, is only for the nation of Muhammad. Thus, the oppressors of themselves are those who intentionally commit major sins, the doers of good in moderation are those who perform the obligatory and avoid the forbidden, and the forerunners for good are those who fulfill the obligatory, and make extra effort with the *nawaafil* (nonobligatory actions pleasing to Allah), just as they were described in the abovementioned verses. Whoever repents from his sin - whatever his sin may be - a true and acceptable repentance, is not removed from being among the forerunners for good or the doers of good in moderation, as in Allah's statement:

> "And rush to forgiveness from you Lord and a garden whose width like the heavens and the earth which has been prepared for the pious. * Those who spend in good times and in bad, who refrain themselves when enraged, and who are forbearing with people. Allah loves the doers of good. * Those who, when they commit some outrage or oppress themselves (by disobedience to

> Allah), remember Allah and seek His forgiveness for their sins. And who can forgive sins except for Allah? And they do not persist in the wrong which they did after they know. * Their reward is forgiveness from their Lord and gardens under which rivers flow, to dwell therein forever, and that is the reward of those who strive." Qur'an 3:133-136

The statement of Allah:

> "Gardens of permanence which they will enter..." Qur'an 13:23

is cited by the followers of the Sunnah as proof that no one of the people of *tauhid* (correct monotheism) will stay in the hell-fire forever.

As for the punishment of many of the doers of major sins among the Muslims in the fire, this is something about which so many hadith have been narrated from the Prophet so as to leave no doubt whatsoever. In the same way, their eventual release from the fire has been documented beyond any doubt in the sunnah of the Prophet (sallallahu `alayhi wa sallam), as well as the intercession of the Prophet for the sinners of his nation, and their release from the fire after his pleading on their behalf, or the pleading of others. Thus, whoever says: "One who commits a major sin is in the fire ever", bending the meaning of the verses mentioned earlier to say that the forerunners are the only ones to enter paradise, and both those who do good in moderation and the oppressors of themselves will never enter it, as some of the *Mu'tazilah* have said, they are one extreme, and are faced by the *Murji'a* who went off in the other direction refusing to say definitely that any of the major sinners may enter the fire, imagining that all of the major sinners may enter paradise without punishment. Both of these views are in contradiction with the sunnah of the Prophet which has been narrated from so many sources as to leave no doubt whatsoever, and are in contradiction with the unanimous consensus of the early generations of Muslims, and the Imams of Islam.

Two verses from the Qur'an show clearly the falsehood of the two positions propagated by the *Mu'tazilah*, and the *Murji'a*:

> "Verily Allah does not forgive the associating of partners with Him, and He forgives anything less than that to those whom He wishes." Qur'an 4:48

Allah here informs us that he does not forgive associationism (*shirk*), and that He forgives what is less than that to those whom He wishes. It is incorrect to say that the one intended by this verse are those who have repented, as the *Mu'tazilah* have said, because Allah forgives even associationism from one who repents from it. Allah also forgives all other sins from one who repents from them a valid repentance, so there is also no sense in the phrase to those whom He pleases if we imagine the verse to be speaking about

those who have repented. (Thus, it is clear that this verse refers to those who died without ever making repentance from their sins: if their sin was associationism, it can never be forgiven, and if it was less than that, Allah will forgive them from those whom He pleases.) This is why when Allah mentioned the forgiveness of those who have repented, He said:

> “Say: O, my slaves who have transgressed against your selves, do not despair of the mercy of Allah, verily, Allah forgives all sins, and Allah is the Forgiving, the Merciful.” Qur'an 39:53

In this verse, Allah has made His forgiveness general to all sins and without restrictions or qualifications. Allah forgives his slave for any sin from which he has repented. Whoever repents from associationism, is forgiven by Allah, and whoever repents from major sins, Allah forgives him; whatever sin someone commits and then repents from it, is forgiven by Allah.

Thus in the verse about repentance (39:53 above) forgiveness was given in general and without restrictions, whereas in the previous verse (4:48 above), forgiveness was restricted and conditional. Associationism was specifically excluded in that it can not be forgiven, and the forgiveness of lesser sins was made conditional on the decision of Allah. This shows clearly the error of the position of those who assign Allah's forgiveness to all sins, and that associationism in the verse indicates something even greater than that, such as total disbelief in the Creator, or who allow the possibility that all sinners may escape punishment. If it were so, Allah would not have mentioned that He forgives some and not others, and if every oppressor of himself was forgiven all of his sins, without repentance or good deeds to wipe out the bad, He would not have made their forgiveness conditional on His decision.

Allah's statement:

> “He forgives anything less than that to those whom He wishes.” Qur'an 4:48

is proof that Allah will forgive some and will not forgive others (because otherwise this phrase would have no meaning or use, and it is not allowed to say that there are words in the Book of Allah which have no significance.) thereby invalidating the negation of punishment from all sinners of the Muslim nation.

- Chapter 6 -

Since the allies of Allah are the pious believers, and people are of various degrees in faith (*imaan*) and pious practice (*taqwa*), it is clear that people are also of varying degrees of closeness (*wilaya*) to Allah ta'ala in accordance to their degree of faith and pious practice. In the same way, just as they are of varying degrees of disbelief (*kufr*) and hypocrisy (*nifaaq*), they are also of varying degrees of distance from and enmity of Allah in accordance with that.

The basis of faith and pious practice is the belief in the prophets of Allah, and the consummation of that is the belief in the Seal of the prophet, Muhammad - may the peace and prayers of Allah be upon him. Faith in the Prophet includes the faith in all of the books of Allah, and His prophets. On the other hand, the basis of disbelief and hypocrisy is the rejection of the prophets of Allah and the messages which they brought. This is the disbelief for which its proponent deserves punishment in the hereafter, since Allah has informed us that He will not punish anyone except after the delivering of the message. Allah said:

> “We are not about to punish (anyone) until we have sent a messenger.” Qur'an 17:15

> “We have given revelation to you as we gave it to Nuh and the prophets who came after him, and We gave revelation to Ibrahim and Isma'il and Is-haq and Ya'qub and the tribes and 'Isa and Ayyub and Yunus and Harun and Sulaiman, and we gave Dawood the Zaboor. Prophets, some about whom we have already told you, and others about whom we have not told you. And Allah spoke to Musa directly. Prophets, givers of glad tidings and warners, so that there will be no argument for the people before Allah after (the sending of) the Prophets.” Qur'an 4:163-165

> “Every time another group is thrown into it (i.e. hell) its keepers ask them: "Didn't a warner come to you?" They say: "Yes, a warner came to us and we disbelieved him saying - Allah has sent down nothing, you are in nothing but extreme delusion.” Qur'an 67:8-9

Here Allah informs us that when each group is thrown into hell, they admit that a warner had come to them, but that they denied him. This shows that no one will be cast into hell except for those who had denied the message of a warner. Allah said, speaking to Iblis:

> “I will surely fill hell fire with you and those of them (i.e. people) who follow you, all together.} Qur'an 38:85

Since Allah says that He will fill hell fire with Iblis and those who follow him, we know that no one else will enter it, thus none shall enter hell fire except for those who followed *shaitaan*. This proves that no one who is free of sins will enter the fire, because such a person is of those who did not follow the devil, just as the previous verse proved that none will enter it except for those who have no defense for themselves after the coming of the prophets.

- Chapter 7 -

There are some people who believe in the prophets in general and in principle but, as for the detailed belief, they may have received much of the details of the message of the Prophet, but other details have not reached them. They believe in that which has reached them from the prophets in principle. Such people, if the put into practice that which they know that Allah has ordered them to do with faith and pious practice, are of the allies of Allah, their *wilaya* (closeness to Allah) is in accordance to their belief and pious practice. As for that which has not reached him, he is not responsible for knowing it and believing in it in detail, and is not liable for punishment for failing to do it. However, there will be a lack in his *wilaya* to Allah in accordance with those missing parts. The one who attained knowledge of the message of the prophets, and believed in it in detail, and acted according to it is more complete in faith (*imaan*) and *wilaya* to Allah than the one who did not know the details of the message, and did not (consequently) act upon it. And both of them are allies of Allah - paradise is of vastly different degrees - and the allies of Allah, the believing and pious in practice are in those degrees according to their faith and their practice. Allah said:

> “Whoever seeks this life, we will hurry it up for them as we wish to whomever we wish, then we will make for them the hell fire; they will enter it disgraced and rejected. And whoever seeks the hereafter and strive thereafter as it should be striven for, and is a believer, the striving of such will surely be appreciated. All of these (in the two groups) we have provided with the bounties from your Lord, the provision of you Lord is not closed (to anyone). Look how we have preferred some over others (in the wealth of this life) and surely, the hereafter is of degrees greater in variation, and favoring of some much greater in magnitude.” Qur'an 17:18-21

Here, Allah explains that He extends His sustenance to those who seek this life and to those who seek the hereafter. His provision is not closed to anyone neither the righteous nor the pious. Then, Allah said:

> “Look how we have preferred some over others (in the wealth of this life) and surely, the hereafter is of degrees greater in variation, and favoring of some much greater in magnitude.”

making clear that people in the hereafter will be of different degrees wider in variation than their degrees in this life, and their ranks will be greater. Allah has explained the difference in degree of His prophets similar to the difference in degree of all of His believing servants, saying:

> “Those are the prophets, we have preferred some of them over others. Some of them Allah addressed directly, and some of them He raised in rank. And we gave '`Isa the son of Maryam the clear signs, and we aided him with the holy spirit.” Qur'an 2:253

> “We have preferred some of the prophets over others, and we gave Dawood the Zaboor.” Qur'an 17:55

In the collection of Muslim, Abu Huraira narrates that the Prophet said:

> "The strong believer is superior and more loved by Allah than the weak believer, and in each there is good. Seek that which is beneficial to you, and ask Allah's aid, and do not become defeatist. If any calamity befalls you, do not say: "If only I had done such and such", rather say: "Allah decreed and did that which He wished", for, verily "if only" opens the work of the devil."

And, in both the collection of Muslim and Bukhari, it is narrated by Abu Huraira and by Amr ibn Al-'aas that the Prophet said:

> "When the ruler exerts himself to the utmost to know the correct ruling and is correct, he gets two rewards, and when he exerts himself thus and is wrong, he gets one reward."

And Allah said:

> “These are not the same: those who spent of their property before the victory and fought are greater in rank than those who spent of their property after (the victory) and fought, and for each, Allah has promised (a) good (reward).” Qur'an 50:10

> “The believers who sit back without any valid excuse are not the same as those who fight in the path of Allah with their property and their lives. Allah has preferred those who struggle with their property and their lives over those who sit back by a degree, and to both Allah has promised good. And Allah has preferred those who struggle over those who sit back by a great (difference in) reward.” Qur'an 4:95-96

> “Do you equate providing waters for the pilgrims and maintaining the sacred masjid with those who believe in Allah and in the last day and struggle in the path of Allah? They are not equal in the eyes of Allah, and Allah does not guide the oppressors. Those who believe and migrate and fight in the path of Allah with their property and their lives are greater in rank with Allah, and

they are the successful ones. Allah gives them glad tidings of mercy from Him and acceptance and gardens wherein for them is a permanent bliss. They will stay in it forever, verily with Allah there is a very great reward.” Qur'an 9:19-22

“What about the one who spends the hours of the night in devotion prostrating and standing, in fear of the hereafter, and in hope for the mercy of his Lord? Say: Are they equal, those who know and those who know not? Only those of sound understanding will understand and take heed.” Qur'an 39:9

“Allah raises those among you who believe and those who have been given knowledge levels, and Allah is fully informed of that which you do.” Qur'an 58:11

- Chapter 8 -

No slave of Allah can be an ally of Allah unless he has the characteristics of faith and pious practice, as is clear from the previously cited verse:

> “Indeed, there is no fear upon the *awliyaa'* of Allah, nor shall they grieve, those who believe and are ever pious in their actions.” Qur'an 10:62-63

In the famous hadith found in the collection of Bukhari (which was cited previously), the Prophet says:

> "Then, my slave will continue to come closer to me by making extra efforts until I love him."

No one becomes a pious believer until they seek to come close to Allah by doing everything which is obligatory upon them, then they become one of the righteous, those of the right hand. Then, one may continue to seek to become close to Allah through the commendable non-obligatory actions (*nawaafil*), until the rank of the forerunners, those brought close is achieved. It is thus known that no one of the disbelievers or the hypocrites can be an ally of Allah, likewise those whose belief is not valid (because of their being not responsible for their actions) even though there may be no sins upon them as yet, such as the children of the disbelievers, and those who have not received the message. So, though it may be said that they will not be punished until the message has been delivered to them, at the same time, they cannot be among the allies of Allah until they become one of those of belief and pious practice. Whoever does not seek to become close to Allah by the doing of good (as defined by Allah) actions and the avoiding of bad actions, is not one of the allies of Allah. The case is the same for the mentally incompetent or insane, and young (pre-puberty) children. The Prophet (sallallahu `alayhi wa sallam) said:

> "The pen has been lifted for three: the insane until he regains his sanity, the child until he reaches puberty, and the sleeper until he wakes up."

This hadith is narrated in the major books of hadith after Muslim and Bukhari known as *As-sunan* from Ali and Aisha (may Allah be pleased with them), and the scholars are unanimous in their acceptance of this hadith. However, the discriminating child (i.e. one who has reached the age of *tamyeez* or ability to discriminate between right and wrong which occurs usually around seven years), can perform valid acts of worship, for which he may be rewarded by Allah in the unanimous opinion of the scholars. As for the insane person for whom the pen has been lifted, none of his acts of worship are valid in the consensus of the scholars, nothing is valid from him by way of belief, disbelief, prayer, nor any other such act. Moreover, his actions and statements are invalid even in mundane affairs such as business, manufacturing; he is not suitable to be a cloth merchant, a

perfumer, a blacksmith, or a carpenter. His contracts are invalid in the consensus of the scholars. His buying, selling, marrying, divorce, confession, testimony, and all other verbal statements are invalid, having no legal significance, result in no reward or punishment, and are regarded as completely meaningless. This is unlike the discriminating child some of whose verbal acts (acts of worship and in mundane affairs) are valid by evidence of a legal text (Qur'an or Sunnah), some by the evidence of consensus of the scholars, and in some there is a difference of opinion.

Since the faith, pious practice, and seeking to come close to Allah with the obligations and the extra efforts are all invalid from the insane person, it is impossible for one of them to be of the allies (*awliyaa'*) of Allah. Thus it is not allowed to believe that such a one is an ally of Allah, especially if ones evidence of that is some revealing of hidden things which he heard from the person himself, or some behavior of his, such as his pointing to someone who then died or fainted, since it is well known that the disbelievers, and the hypocrites among the associationists and the Christians and the Jews often perform the revealing of unknown things and other amazing satanic feats. Examples are the fortune tellers and the sorcerers and the ascetics among the associationists and the Christians and the Jews - it is not allowed for anyone to cite such feats (and only this) as evidence that the person is among the allies of Allah, even if nothing is known which contradicts the presence of acceptable faith, let alone in the cases mentioned where that which contradicts any alliance (*wilaya*) to Allah is well known. For example, if it is known that the person does not believe in the obligatoriness of following the Prophet openly and in secret, but believes that he follows the "superficial" law but not the inner "reality", or if he believes that the allies of Allah have a special route to Allah other than the route of the prophets upon them be the peace and prayers of Allah. Or, they may say: "The prophets prepared the way", or "They are an example for the average people, not for the special people", or other such beliefs, which are held by some of those claiming to be allies of Allah ta'ala. Such people contain elements of *kufr* (disbelief) which contradict the presence of *imaan* (belief) itself, let alone closeness (*wilaya*) to Allah *subhaanahu wa ta'ala*. Whoever argued for such beliefs citing as evidence the "miraculous" occurrences associated with such people is farther astray than the Jews and the Christians.

Likewise the insane person, his very insanity contradicts the presence of any valid belief or worship, which are necessary conditions for the alliance with Allah. The sufferer of chronic spells of insanity who is insane sometimes and normal other times, who is a believer in Allah and His Prophet while in his right state of mind, fulfilling the obligations and avoiding the forbidden is rewarded for the belief and pious practice which he does while in his right mind, and his spells of insanity do not prevent the acceptance of that. His alliance and closeness to Allah will be in accordance to those acts done while in a state of sound mind. Also, one who becomes insane after having believed and practiced Islam: Allah will reward him for his belief and pious practice which preceded his insanity, and will not cancel these

good deeds because of the insanity with which he was afflicted through no sin of his. The pen is lifted for him during the time of his insanity.

Therefore, if someone puts up an appearance of alliance to Allah but does not fulfill the obligatory and does not avoid the forbidden, and does things to counter-indicate *wilaya* to Allah, it is not allowed for anyone to say: "He is an ally of Allah". Such a person, if he is not insane - either permanently or suffering from chronic attacks - but neglects the obligatory and commits the forbidden while of sound mind, and while believing that they are not obligatory upon him is a *kafir* (disbeliever). If, on the other hand, he is really insane, the pen has been lifted for him. Such a one, though not liable to be punished as is the disbeliever, is nonetheless not deserving of that which the people of belief and pious practice are deserving i.e. the *karamaat* or miraculous occurrences which Allah grants to His allies. So, in either of the two possible cases, it is not allowed to hold the belief that such a person is an ally of Allah. If, in states of sound mind, he is a pious believer, he has the alliance with Allah to the extent of these acts. If, on the other hand, he has while in sound mind elements of disbelief and hypocrisy, or is in fact a disbeliever or a hypocrite, and then becomes insane, he retains whatever he earned in terms of disbelief and hypocrisy and is punished for that - his insanity does not cancel anything that he does or believes while in a state of sound mind.

- Chapter 9 -

The allies of Allah do not have any special appearance with which they differ from other people. They have no special dress other than just being permissable dress, and are not distinguished by shaving of hair, or cutting it short, or braiding it, as long as it is within the permissable. Thus it has been said: "So many truthful believers in rough dress, and so many apostates in beautiful cloaks." Rather, the allies of Allah are to be found in all categories of the nation of Muhammad, except for the fact that they may not be found among the people of blatant innovations (*bid'a*) and moral corruption. They are found among people of the Qur'an, scholars, just as they are found among the fighters of *jihad* with weapons, and they are found among the businessmen, the manufacturers, and the farmers.

Allah has mentioned the categories of the nation of Muhammad, saying:

> “Surely, your Lord knows that you stand less than two thirds of the night and half of it and one third of it, as does a group among those who are with you. Allah has apportioned the night and the day. He knows that you will not keep track of it accurately, so He has forgiven you. So read that which is easy for you of the Qur'an. He knows that there will be among you the sick, and others striving and moving on the earth seeking bounty from Allah, and others fighting in the path of Allah, so read that of it which is easy for you.” Qur'an 73:20

The early generations used to call the people of religion and knowledge "the readers". This term included scholars and devout worshippers. After that, people invented the term *As-sufiya* (Sufis) and *Al-Fuqarah* (the impoverished). The name *Sufiya* is derived from the word *Suf* i.e. wool and its origin is the wearing of woolen clothes. This is the correct derivation.

It has also been said that it is derived from: 1) Sufah ibn Murr ibn Add ibn Taabikha, a tribe of Arabs known for their worship and devotions. 2) *As-Suffa*, related to the people who stayed in *As-suffa* in the Prophet's masjid already discussed. 3) *As-safaa'* i.e. clarity or purity. 4) *As-safwah* i.e. the purest, combining the finest elements of others. 5) *As-saff* i.e. row, meaning the front row, that closest to the Prophet (sallallahu `alayhi wa sallam). All of these derivations are weak, and do not stand up to critical analysis, because none of them would yield the word *Sufi* as the relative noun (*nisba*) in the grammar of Arabic, rather, they would give the following constructions: 1) (omitted) 2) *Suffi*, 3) *Safaa'i*, 4) *Safwi*, and 5) *Saffi*. And so, *Sufi* became the name given to the (intentionally) impoverished i.e. the ascetics. This was a new tradition, and the people have differed over

this question: which is preferable, that which is denoted by the word *sufi*, or that which is denoted by the word *faqir* (impoverished). They have also differed over the question of which is preferable, the rich man who is thankful, or the poor man who is patient.

This discussion goes back to the very early days of the Islamic Ummah, it was discussed by Al-Junaid and Abi Al-Abbas ibn Ataa', both opinions have been attributed to Imam Ahmad, i.e. that it is preferable to be rich and thankful to Allah, or that it is preferable to be poor and patient. That which is correct in all of this is that which Allah said in the Qur'an:

> “O, people, we have created you from a male and a female and made you into peoples and tribes that you may know each other. Verily, the noblest of you in the sight of Allah is the greatest in righteous practice.” Qur'an 49:13

Abu Huraira narrates in a sahih hadith:

> "The Prophet (sallallahu `alayhi wa sallam) was asked: Which people are the best? He said: Those greatest in taqwa (righteous practice). Then they said: That is not what we mean. He said: Yusuf the prophet of Allah the son of Ya`qub the prophet of Allah the son of Is-haq the prophet of Allah the son of Ibrahim the friend (*khalil*) of Allah. Then they said: That is not what we mean. He said: Do you ask, then, about the elements (lit. minerals) of the Arabs? People are minerals like the minerals of gold and silver, the best of them before Islam are the best of them in Islam when they obtain knowledge and understanding (i.e. of Islam)." (Muslim and Bukhari)

Thus the Qur'an and the sunnah show clearly that the best people in the sight of Allah are those greatest in *taqwa*.

In another valid hadith, in the books known as *As-sunan* the Prophet (sallallahu `alayhi wa sallam) said:

> "An arab has no superiority over a non-Arab, nor has a non-Arab any superiority over an Arab, nor has a black man any superiority over a white man over a black man except by the criterion of *taqwa* (righteous practice). All of you are from Adam, and Adam is from dust."

> "Allah has removed from you the arrogance of the *jahiliya*, and its pride in ones ancestors. People are only two types: a pious practicing believer, and a rebellious corrupt sinner."

Thus anyone from any category of people who is more pious in his practice for the sake of Allah is better in the sight of Allah, and if they are equal in *taqwa*, they are equal in rank.

The word *faqr* (poverty) in legal terminology means a lack of wealth, or it can mean the poverty (i.e. complete need) of every created being for its creator. Allah said about the first meaning:

> “Zakat is only for the impoverished and the poor and...” Qur'an 9:60

and, about the second meaning:

> “O, you people, you are the impoverished for Allah” Qur'an 35:15

In the Qur'an, Allah has praised two groups of poor people: those of (i.e. deserving of being given) zakat, and those deserving of being given from the public property known as *fei'*. About the first group, He said:

> “For the impoverished who are who are fully engaged in the path of Allah, and are unable to move about in the earth, striving to seek a living. The ignorant one believes them to be without need because of their refraining (from asking). You will know them from their signs. They do not ask the people, begging.” Qur'an 2:273

And, about the second group, Allah said:

> “For the impoverished, the migrators who were expelled from their homes and their property. They seek the grace of Allah, and His pleasure. They come to the aid of Allah (i.e. His cause) and His prophet. These are the truthful ones.” Qur'an 59:8

This is the category of those who fled from evil, and struggled against the enemies of Allah internally and externally, as the Prophet said:

> "The believer is he from whom the blood and the property of the people are safe."

> "The Muslim is he with whom the Muslims are in safety from his tongue and his hand. The migrator is he who flees from that which Allah has forbidden." And, in another version: "and the *mujahid* (fighter of *jihad*) is the one who struggles against his *nafs* (self, here wrong tendencies and desires) for the sake of Allah."

As for the hadith which is narrated by some in which the Prophet is alleged to have said upon the return of the Muslims from the battle of Tabuk:

> "We have come back from the minor *jihad* to the major *jihad*."

This is a false hadith, having no origin, and none of those knowledgeable of the words and actions of the Prophet (sallallahu `alayhi wa sallam) have transmitted it. (Note: Actually, this supposed hadith is found in one minor book of hadith, the book of Al-Baihaqy, with a weak chain of narration. Scholars of hadith, among them Ibn Hajr, one of the most knowledgeable scholars of the hadith have said that the only origin of this statement is that it is the statement of one of the Muslims, and not of the Prophet.) Fighting against the disbelievers is on of the greatest of works. In fact, it is the best thing which a person can volunteer. Allah said:

> “The believers who sit back without any valid excuse are not the same as those who fight in the path of Allah with their property and their lives. Allah has preferred those who struggle with their property and their lives over those who sit back by a degree, and to both Allah has promised good. And Allah has preferred those who struggle over those who sit back by a great (difference in) reward.” Qur'an 4:95-96

> “Do you equate providing waters for the pilgrims and maintaining the sacred masjid with those who believe in Allah and in the last day and struggle in the path of Allah? They are not equal in the eyes of Allah, and Allah does not guide the oppressors. Those who believe and migrate and fight in the path of Allah with their property and their lives are greater in rank with Allah, and they are the successful ones. Allah gives them glad tidings of mercy from Him and acceptance and gardens wherein for them is a permanent bliss. They will stay in it forever, verily with Allah there is a very great reward.” Qur'an 9:19-22

In Sahih Muslim and other collections, An-Nu'maan ibn Basheer narrates:

> I was in the presence of the Prophet (sallallahu `alayhi wa sallam), when a man said: I have no concern if I do no other work after Islam than the providing of water for the pilgrims. And, another man said: I have no concern if I do no other work after Islam than the maintenance of the Holy Masjid (i.e. in Makka). Then, Ali ibn Abi Talib said: *Jihad* in the path of Allah is better than that which you two have mentioned. Umar said at that point: Do not raise your voices near the *minbar* of the Prophet, rather, after the prayer is over, I will ask him. And so, when he asked him, this aya (i.e. Qur'an 9:19-22 above) was revealed.

In the books of Muslim and Bukahari, Abdullah ibn Masood narrates:

> "I said: O Prophet, which act is the best in the sight of Allah? The Prophet answered: Prayer in its time periods. I said: And then what? He said:

> Righteousness towards your parents. I said: Then what? He said: *Jihad* in the path of Allah ta'ala. (The narrator then said): The Prophet (sallallahu `alayhi wa sallam) informed me of these, and if I had asked for more, he would have given me more."

In another hadith, also in Muslim and Bukhari, the Prophet (sallallahu `alayhi wa sallam) was asked about the best act, and he said:

> "Belief in Allah and *jihad* in His path." When it was asked of him: And then what? He said: "A pilgrimage free of transgression."

In a third hadith found in Muslim and Bukhari, the following is narrated:

> A man said to the Prophet: O, Prophet of Allah, tell me about an act which is equal to *jihad* in the path of Allah. The Prophet said: You are not capable of it. Then the man said: But tell me about it. The Prophet said: Are you able, when you go out as a fighter in the path of Allah to fast and never break your fast and stand (in prayer) and never take a rest?

In another sahih hadith, Mu'adh ibn Jabal tells of the Prophets advice to him when he sent him to Yemen:

> "O, Mu'adh, have *taqwa* of Allah wherever you are, and follow up the bad action with a good act which will erase it, and be with people on the best of character and manners." And he said in another hadith: "O, Mu'adh, verily I love you, so never neglect to say at the end of each prayer: O, Allah aid me in your remembrance, and gratitude to You, and the best forms of worshipping You." And, the Prophet said to Mu'adh on another occasion: "O, Mu'adh, do you know what Allah right over His slaves? I said: Allah and His Prophet know best. The Prophet said: His right over His slaves is that they worship Him and associate no partners with Him. And do you know what is the right of the slaves over Allah when they do that? I said: Allah and His Prophet know best. The Prophet said: "Their right over Him is that He not punish them."

In another hadith, the Prophet said to Mu'adh:

> "The head of the affair is Islam (i.e. submission), and its central pillar is prayer, and the tip of its peak is *jihad* in the path of Allah."
>
> "O, Mu'adh, should I not inform you of the elements of righteousness? Fasting is a preventive, and giving in charity extinguishes minor sins as water

> extinguishes fire, and the standing of a man in prayer in the middle of the night, upon which he read the verse: “Their sides are repelled form their places of rest, they call to their Lord in fear and hope, and of that which we have provided them, they spend. So, no soul knows of the peace-giving delights which have been hidden away for them as a reward for that which they used to do.” Qur'an 41:16-17 Then, the Prophet said: O, Mu'adh, should I not inform you of something which is even better for you than that? Hold back this tongue or yours. (While saying this, the Prophet took hold of his tongue.) Mu'adh said: O, Prophet of Allah, are we to be held to account for that about which we speak? The Prophet said: Your mother is bereaved of you O, Mu'adh, did the people get thrown into the fire on their faces for anything other than the harvests of their tongues?"

The meaning of this is found in another hadith which is in Muslim and Bukhari in which the Prophet said:

> "Whoever believes in Allah and the last day, let him speak that which is good, or keep quiet."

i.e. speaking that which is good is better than silence, and silence is better than speaking that which is evil. As for complete and perpetual silence, this is an innovation (*bid'a*), and is interdicted, as is complete abstinence from bread or meat or from the drinking of water. All of that is blameworthy innovation (*bid'a*), as has been established in the hadith found in the book of Sahih Bukhari, narrated by Ibn Abbas:

The Prophet saw a man standing in the sun and said: What is this? Those around him answered: Abu Isra'il swore an oath that he would stand in the sun, not seek shade, not speak, and fast. The Prophet said: Order him to sit down, seek shade, speak, and let him complete his fast. (Note: This hadith proves that of the four parts of the man's oath, only the fasting is obedience to Allah, since it is a mode of devotion prescribed by Allah, as for the other three, they are *bid'a* and blameworthy innovation, and so the Prophet had the man ordered to stop them even though he had made an oath (*nadhar*).)

Also in Muslim and Bukhari, Anas narrates:

> Some men asked about the acts of worship of the Prophet, and it was as if they thought them little. They said: And which of us is like the Prophet of Allah? Then one of them said: As for me, I fast every day, and never break it. And another one said: As for me, I stand in prayer in the night, and do not sleep. Then a third one said: As for me, I do not eat meat. And a fourth one said: As for me, I do not marry women. The Prophet said: What is with people who say such things? As for me, I fast and I break fast, I stand in

> prayer and I sleep, I eat meat, and I marry women. Whoever turns away from my way (*sunnah*) is not of me.

i.e. took another path with the conviction that it is superior to the path of the Prophet (sallallahu `alayhi wa sallam). Whoever does such is unconnected to Allah and His Prophet. Allah said:

> “And who turns away from the tradition of Ibrahim (i.e. pure monotheism) except for the one who has immersed himself in foolishness?” Qur'an 2:130

Rather, it is obligatory upon every Muslim to believe that the best discourse of all is the Book of Allah, and that the best guidance is the guidance of Muhammad (sallallahu `alayhi wa sallam) as it has been established in the sahih hadith, i.e. that the Prophet used to say that in his *khutba* every Friday.

- Chapter 10 -

It is not a condition for an ally of Allah that he be free of (protected from) mistakes and errors. Just the opposite, it is quite possible that some knowledge of the Shari'a may be hidden from him, just as it is possible for him to become confused about some issues in Islam such that he imagines certain things to be part of what Allah has ordered us to do or part of what He has forbidden, when it is in fact not so. It is also possible for him to believe that some miraculous occurrences are the *karamaat* which Allah grants to His allies when in fact they are from *shaitaan*, but their true nature has been disguised to him because of some decrease in his rank, such that he fails to recognize them as being from *shaitaan*. Nonetheless, he may not necessarily, because of this, leave the ranks of the allies (*awliyaa'*) of Allah, since Allah has overlooked and forgiven for this Ummah error, acts of forgetting, and things done under compulsion. Allah said:

> "The Prophet has believed in that which was sent to him from his Lord as have the believers. All of them believe in Allah, His angels, His books, and His messengers. We do not differentiate between any one of His messengers, and they say: "We hear, and we obey. Your forgiveness, our Lord, to You is the end of all things. * Allah does not emburden any soul except with that which is within his ability. To it is (the good of) what it earned, and upon it is (the bad of) what it earned. Our Lord, do not hold us responsible if we forget, or make a mistake. Our Lord, and do not put on us burdens as were placed on those who came before us. Our Lord, and do not put on us that over which we have no power. And overlook for us (our sins), and forgive us, and have mercy on us, You are our Guardian and Protector, so give us victory over the people who reject faith." Qur'an 2:285-286

It has been narrated in sahih hadith that Allah has answered this prayer saying, "I have done so." In the collection of Muslim on the authority of Ibn Abbas:

> When this verse was sent down: "If you reveal that which is within your selves, or hide it, Allah will take you to account for it. He forgives whomever He wishes, and punishes whomever He wishes, and Allah is entirely capable of all things." 2:284, something entered the hearts of the companions which was more severe than anything they had experienced previous to it. Then, the Prophet (sallallahu `alayhi wa sallam) said to them: Say we hear and we obey, and we have surrendered. At that point, Allah put faith into their hearts. Then, Allah sent down the words: "Allah does not emburden any soul except with that which is within its ability. To it is (the good of) what it earned, and upon it is (the bad of) what it earned. Our Lord, do not hold us

> responsible if we forget, or make a mistake." And Allah said: I have done so. "Our Lord, and do not put on us burdens as were placed on those who came before us." Allah said: I have done so. "Our Lord, and do not put on us that over which we have no power. And overlook for us (our sins), and forgive us, and have mercy on us, You are our Guardian and Protector, so give us victory over the people who reject faith." Allah said: I have done so.

Allah said about this in another verse:

> "There is no burden upon you for that in which you were mistaken, rather for that which you have done with the full determination of your hearts." Qur'an 33:5

In Muslim and Bukhari, Abu Huraira and Amr ibn Al-'aas both narrate that the Prophet (sallallahu `alayhi wa sallam) said:

> "When a ruler exerts himself to arrive at the correct ruling, and is correct, he gets two rewards and when he exerts himself but is mistaken, he gets one reward."

Note that no sin was ascribed to the one who makes jurisprudential effort (*ijtihaad*) and makes a mistake, rather his is a reward for his efforts, and his mistake is forgiven. On the other hand, the one who makes such an effort and arrives at the correct ruling is deserving of two rewards, and is thus the better of the two. Since it is possible for any ally of Allah to make a mistake, it can never be obligatory upon the people to believe in everything any one of them says, except in the case of one of them who is a prophet. Moreover, it is not allowed for any ally of Allah to place his trust in the inspirations which come into his heart unless it is in complete accordance with the Shari'a. Nor may he place his trust in anything which he feels to be intuition, inspiration, signs, or being addressed with the truth, rather, it is obligatory upon him to measure all of that up to the criterion of that which the Prophet Muhammad (sallallahu `alayhi wa sallam) brought. If it is in agreement therewith he can accept it, but if it is in disagreement, he must reject it, and if he cannot be sure whether it is in accordance with the Prophet's message or at variance with it, he must refrain from believing it or applying it.

People, with regard to this issue go in three directions: two extremes and a middle path. Some of them, when they believe that a person is an ally of Allah (some say: "saint"), accept and agree with him in all that which this ally believes to be his heart addressing him from his Lord. They accept whatever this person does. Others, when they see any such person do anything or say anything which is not in accordance with the Shari'a, reject any possibility of this person being an ally of Allah, even though he may have exerted his honest effort to know the truth and simply been mistaken. The best of affairs is the middle

way. And that, here, is that a Muslim does not believe that anyone is protected against ever making a mistake, and does not believe that someone who exerts their honest effort and is mistaken is a sinner. Thus, no one is followed in everything they say (except the Prophet), and no one is to be judged a disbeliever or corrupt if he has made an honest effort to know the true ruling of the law.

All that is upon the people is to follow that with which Allah sent His Prophet (sallallahu `alayhi wa sallam). As for one who disagreed with the opinions of some of the scholars of fiqh, and agreed with others, no one has any right to insist on their following the other opinion nor to say about them: They are going against the Shari'a.

The Prophet said (Muslim and Bukhari):

> "In the previous nations there were individuals who were addressed (with the truth). If there are such people in my nation, Umar is one of them."

And, in two other hadith found in At-Tirmidhi which are *hassan* (good) in strength of the chain of narration, the Prophet said:

> "If there was to be a Prophet after me, it would be Umar."

> "Verily Allah has put the truth on the tongue of Umar and in his heart."

Ali ibn Abi Talib used to say:

> "We used not to view as completely improbable that *As-sakeena* might speak on the tongue of Umar."

This has been authenticated as the statement of Ali via the narration of Ashsha'bi. Ibn Umar (i.e. Abdallah the son of Umar) used to say:

> "Whenever my father would say about something: I believe it is so and so, it would turn out to be just as he said."

Qais ibn Taariq said:

> "We used to say that an angel spoke on the tongue of Umar."

Umar himself used to say:

> "Come close to the mouths of those obedient to Allah, and listen to that which they say for, verily, truthful things appear to them."

These "truthful things" which Umar has informed us appear to those obedient to Allah are things which Allah shows to them. Thus, it is established that the allies of Allah may receive inspirations or intuitions. The best of these in the entire Muslim nation after Abu Bakr is Umar ibn Al-Khattab, may Allah be pleased with them. The best of this nation after its Prophet (sallallahu `alayhi wa sallam) is Abu Bakr and then Umar.

As we have mentioned previously, it has been established in the sahih hadith, that Umar is a *muhaddath* (i.e. one addressed) of this nation. For any other *muhaddath*, or receiver of inspirations and intuitions which we assume to exist in this nation, Umar is better than him. And yet, Umar always did that which was obligatory upon him: to measure anything that occurred to him against that with which the Prophet (sallallahu `alayhi wa sallam) was sent. Sometimes they would be in agreement, and this would be evidence of the high rank of Umar and his piety. In this way, the Qur'an was revealed ratifying the opinion of Umar which he had expressed before it revelation on several occasions. Other times, what occurred to Umar would be at variance with the message of Muhammad (sallallahu `alayhi wa sallam), and Umar would retract his original position as soon as he realized this, as in his retracting his opinion at the treaty of Hudaibiya when at first he was determined that the Muslims should engage the Associationists in battle. This was after a consultation between Umar and the Prophet (sallallahu `alayhi wa sallam). This hadith is well known, and is found in the collection of Bukhari and others.

The Prophet (sallallahu `alayhi wa sallam) set out to make *'umrah* (minor pilgrimage) in the sixth year of the migration along with fourteen hundred Muslims. These were are the Muslims who took the oath under the tree. The Prophet had made a treaty with the associationists, after discussions with them, in which it was stipulated that he should turn back to Madinah in that year and come for 'Umrah in the following year. There were various other conditions which seemed to be unfair to the Muslims. This was extremely difficult for many of the Muslims, and Allah and His Prophet knew best the great benefits in that treaty. Umar was one of those who strongly disliked this treaty such that he said to the Prophet: "O, messenger of Allah, are we not on the way of truth, and our enemy is in falsehood?" The Prophet answered: "Of course." Then, Umar said: "Are not our dead in paradise, and their dead are in the fire?" The Prophet said: "Of course." Umar said: "So why, then, do we give in to humiliation in our Din?" The Prophet said to him: "I am the Messenger of Allah, and He is my helper, and I am not disobeying Him." Umar went on to say: "Didn't you used to inform us that we would come to the Ka'aba and circle around it?" The Prophet said: "Yes, but did I say that you would come to it this year?" Umar said no, and then the Prophet said: "Verily, you will come to it, and circle around it."

Thereupon, Umar went to Abu Bakr and said to him the same things that he had said to the Prophet. Abu Bakr answered him with the same answers which the Prophet had given Umar, though he had not heard of the conversation between them. Abu Bakr was therefore superior in his harmony with Allah and His Prophet than Umar. Umar subsequently

retracted his position and said about this incident: "For that incident I did many works" (i.e. seeking the forgiveness of Allah.)

In a similar fashion, when the Prophet (sallallahu `alayhi wa sallam) died, Umar denied his death at first. Then, when Abu Bakr told him that he had indeed died, he retracted his first statement.

Also in the battles against those who withheld their zakat, during the caliphate of Abu Bakr. Umar said to him:

> "How can you fight the people when the Prophet said: "I have been ordered to fight the people until they testify that their is no deity other than Allah and that I am the messenger of Allah. When they do that, their lives and their property are protected except for the rights of Islam." Abu Bakr said to him: "By Allah, if they were to withhold a single binding rope which they used to pay to the Prophet, I would fight them for their refusal to pay." Umar said: "By Allah it was nothing other than that I saw that Allah had inspired in his heart fighting them, and I knew that it was the truth."

This and other examples like them show the higher rank of Abu Bakr over Umar, even though, as we have seen, Umar was *muhaddath*, one who is addressed with the truth. This is because Abu Bakr was *As-Siddique* (i.e. ever-truthful, ever-believing), and one who is *siddique* takes from the Prophet, the protected from falling into error everything which he says and does. On the other hand, one who is *muhaddath* takes things from his own heart or intuitions, and these are not protected from falling into error, and so he needs always to measure them against that which has been brought by the Prophet, the protected from falling into error.

Thus, Umar used to consult with the companions, may Allah be pleased with them, and to discuss with them, seeking their counsel in various affairs. Furthermore, they used to disagree with him on some things, and so they would present their arguments from the Qur'an and the Sunnah, and Umar would present his arguments from the Qur'an and the Sunnah. Umar accepted from them this disagreement and discussion, and never said to them: "I am *muhaddath*, I receive inspirations and visions, and so you should accept that which I say and not oppose me therein." So anyone who claims that he is an ally of Allah, or his companions claim for him, that he is "enlightened", or receives inspirations such that it is obligatory to follow him and accept from him all that he says, and not to oppose or question him and to defer to his opinion without regard for the texts of the Qur'an and the Sunnah; such people he, and they are in gross error, and these are the people who are farthest astray. Umar ibn Al-Khattab was better than any such people, and he was the Prince of the Believers and the *khaleefa*, and yet the Muslims used to disagree with him and measure anything that he said or that any of them said against the standards of the

Qur'an and the Sunnah. The early scholars of Islam have unanimously agreed that the opinions of any man can be accepted and can be rejected (i.e. are open to question) except for the statements of the Prophet (sallallahu `alayhi wa sallam).

This is one of the differences between the prophets and others: It is obligatory to have complete faith in all that they are informed of by Allah - peace and prayers of Allah upon them. Further, it is obligatory to obey them in all that they order. This is not the case with the allies of Allah (who are not prophets): it is not required to obey them in all that they order, nor is it required to believe in all that of which they inform. Rather everything which comes from them, both orders (legal rulings) and information (about the unseen, about Allah and His characteristics, etc.) is measured against the Qur'an and the Sunnah. Then, it is obligatory to accept whatever of that which is in accordance with the Qur'an and the Sunnah, just as whatever of that is not in accordance with them is completely rejected, even if its author is among the greatest allies of Allah, and even if he had exerted his honest efforts to know the truth who, as we have seen is deserving of one reward for his efforts, and his mistake is overlooked. If he went against the Qur'an and the Sunnah by way of an honest mistake, his mistake entails no sin as long as he as been pious toward Allah (had *taqwa*) to the extent of his or her ability, as Allah said:

> “Have *taqwa* of Allah to the extent of your ability.” Qur'an 64:16

This aya came by way of explanation of Allah's statement:

> “O, you who believe, have *taqwa* of Allah as is befitting of Him.” Qur'an 3:102

Ibn Masood and others said about the phrase: "as is befitting of Him":

i.e. to obey Him and not to disobey, to remember Him and not forget, and to thank Him and not show Him ingratitude. This is to the extent of ones ability, for Allah does not require of anyone except that which is within his ability, as Allah said: “Allah does not emburden any soul except with that which is within his ability. For it is (the good of) what it earned, and upon it is (the bad of) what it earned.” And, Allah said: “And those who believe and do good works - we do not emburden anyone except with what is within their ability - these are the people of paradise who will be therein forever.” Qur'an 7:42 And, He said: “And give full measure in volumes and weights, we emburden no one except with that which is within their ability.” Qur'an 8:152

Allah has mentioned the belief in that which the prophets have brought in many places in the Qur'an:

> “Say: we believe in Allah and in that which has been sent down to us and in that which was sent down to Ibrahim and Isma'il and Is-haq and Ya'qub and

> the tribes, and that which was given to Musa and 'Isa, and that given to the prophets from their Lord. We do not differentiate between any of them, and to Allah we submit." Qur'an 2:136
>
> "A.L.M. * This is the book in which there is no doubt, a guidance for those who are pious. * Those who believe in the unseen, establish the prayer, and spend out of what we have provided for them. * Those who believe in that which was sent down to you and that which was sent down to those before you, and have certainty of faith in the existence of the hereafter. * Such are on true guidance from their Lord, and such are the successful." Qur'an 2:1-5
>
> "Righteousness is not the turning of your faces to the East or the West. Righteousness is (the quality of) the one who believes in Allah and in the last day, the angels, the revealed books, and the prophets. And they give of their property - in spite of their love for it - relatives, orphans, the poor, stranded travellers, those who ask, and for the freeing of slaves. They establish the prayer and pay the zakat. They are keepers of any promises they make, and are patient and steadfast in poverty, in illness, and in the thick of battle. These are the ones who have been truthful, and these are the ones possessing *taqwa*." Qur'an 2:177

The point we are making here is an issue of complete consensus of the allies of Allah ta'ala: It is obligatory upon the allies of Allah to hold tightly to the Qur'an and the Sunnah, and no one of them is *ma'soom* i.e. protected against falling into error, such that it is permissible to him or to his followers to follow that which comes into his heart without subjecting it to the test of the Qur'an and the Sunnah. Whoever does not accept this is in no way shape or form among the allies of Allah whom Allah has ordered us to emulate. Such a person is either a *kafir* (disbeliever) or is engaged in extreme and excessive foolishness and ignorance.

This point is frequently found in the words of the early scholars of Islam:

Abi Sulaiman Ad-Daaraani (2-3rd century) said: Something comes to my heart as does come to people, but I do not accept it except with two witnesses: The Qur'an and the Sunnah."

Abu Qaasim Al-Junaid (3rd century) said: "The knowledge of ours is defined by the Qur'an and the Sunnah. Whoever has not studied the Qur'an and written the hadith is not qualified to speak about this knowledge of ours" In another version, he said: "... should not be taken as an example."

Abu Uthman An-Neesaaboori said: "Whoever gives full authority to the Sunnah over himself in word and deed speaks with wisdom, and whoever gives his own inclinations and understanding full authority over himself in word and deed speaks innovation (*bid'a*), since Allah has said in His ancient discourse: “And if you obey Him (i.e. Allah), you will attain guidance.”"

Abu Umar ibn Majeed said: "Every intuition (*wujd*) for which the Qur'an and the Sunnah do not bear witness is complete falsehood."

Many people fall into error in this question. Once they believe that a certain person is an ally of Allah, they believe that everything an ally of Allah days is accepted, and he is above reproach or criticism in everything he says and does, even though some of that may go against the Qur'an and the Sunnah. Thus, they agree with that person, but go against that with which Allah sent His Prophet (sallallahu `alayhi wa sallam) even though Allah has made it obligatory upon the entire creation to believe in all of the information which he imparted, and to obey him in all orders which he transmitted. Allah made him the criterion between His allies and His enemies, between the people of paradise and the people of the fire, and between those content with Allah's decree and the rebellious. Thus, whoever follows him is one of the allies of Allah and a possessor of *taqwa* (a concept including piety, faith, and righteous practice and action), and is one of the forces who will be successful, and is one or His righteous servants. On the other hand, whoever does not follow the Prophet is one of the enemies of Allah those in loss, the criminals. His opposition and disobedience of the Prophet will push him first of all into innovations (*bid'a*) and incorrect practice and, in the long run into disbelief (*kufr*) and hypocrisy (*nifaaq*). Then he will get his share of Allah's statement:

> “On the day when the oppressor (i.e. of himself through disobedience to Allah, or to others likewise) bites his hands and says: Woe to me! If only I had taken a way along with the Prophet. If only I had not taken so-and-so as a bosom friend! He has led me astray from the reminder after it had come to me. Verily, *shaitaan* to man is ever deceptive and treacherous.” Qur'an 25:27-29

> “On the day when their faces will be turned over in the fire and they will say: Woe to us, if only we had obeyed the Prophet! And they will say: Our Lord, we have obeyed our leaders and our big people who led us astray from the path. Our Lord, give them a double punishment, and curse them with a mighty curse.” Qur'an 33:66-68

> “And among the people are those who make others as equals to Allah. They love them as the love of Allah, but those who believe are more intense in their love of Allah. If only they could see themselves when they they see the

> punishment before them and (they will finally realize that) all power belongs to Allah, and Allah is severe in punishment. On the day when those who used to be followed will declare their innocence of those who used to follow them, and all of them will see the punishment in front of them, and all causes (which they used to assume) will be cut off. And those who used to follow will say, if we only had another chance, it would be us declaring our innocence of them as they now declare their innocence of us. In this way, Allah shows them their actions as nothing but regrets and remorse, and they will not come out of the fire." Qur'an 2:165-167

These people are similar to the Christians who Allah mentioned in another verse saying:

> "They take their priests and monks as lords other than Allah as they did with the Messiah, the son of Maryam, though they have been ordered only to worship one god, there is no deity other than Him. He is exalted over that which they take as His partners." Qur'an 9:31

In a good (*hassan*) hadith found in the collections of Ahmad and At-Tirmidhi Adiy ibn Haatim narrates about the interpretation of the above verse:

> When I asked the Prophet about it, I said: "They do not worship them." The Prophet said: "The make the unlawful lawful, and they make the lawful unlawful, and they obeyed them in that. This is their worship of them."

This is why it is said about such people: They denied themselves the reaching of the goal by losing the basic principles. The most basic principle is the establishing of the belief in the message brought by the Prophet (sallallahu `alayhi wa sallam). This must include the belief that the message of Muhammad is for the entire creation: people and jinns, Arabs and non-Arabs, scholars and worshippers, and rulers and common citizens, and that there is no route to Allah for anyone of His creation except through the following of the Prophet in secret and in public. Even if Musa or 'Isa or any other prophet was to meet the Prophet Muhammad (sallallahu `alayhi wa sallam) it would be obligatory upon him to follow him, as Allah said:

> "And when Allah took the covenant from the prophets: That which I have given you of the Book and the Wisdom and then, when a messenger comes to you re-affirming that which is with you, you shall believe in him and support and aid him; Allah said: Do you accept the responsibility it entails? They said: "We accept." Allah said: "Then bear witness, and I am with you among the witnesses." So whoever turns away after than are surely among the transgressors." Qur'an 3:81-82

Ibn Abbas said: Allah has never sent any prophet but that He took from him this covenant: If Muhammad is sent while you are alive, you will believe in him and will aid and support him, and He ordered him to take from his followers also this same covenant: If Muhammad is sent while you are still alive, you will believe in him and support him. Allah said:

> “Did you not see those who imagine that they have believed in that which has been sent to you and that which was sent down before you, they wish to seek rulings from *Taaghoot* (a word meaning *shaitaan* or his followers and agents among men), though they have been ordered to reject him. *Shaitaan* wishes to lead them very far astray indeed. * And when it is said to them come to that which Allah has sent down and to His Prophet, you can see the hypocrites turning away from you with determination. * How is it then, when they are seized by some calamity because of that which their own hands have sent forth, and then they come to you swearing by Allah - all we wanted was to do good and to bring people together? * These are those whom Allah knows all that is in their hearts, so turn away from them, warn them, and speak to them about themselves in the clearest of terms. * And we have never sent any prophet except that he should be obeyed with the permission of Allah. If only - when they had oppressed themselves - they had come to you and sought the forgiveness of Allah, such that the Prophet sought also for them forgiveness, they would have found Allah to be ever-forgiving, merciful. * No, (I swear) by your Lord, they have not believed until the seek out your ruling in all that about which they disagree or find difficult to understand and then find no difficult within themselves with your decision, and submit fully to it. Qur'an 4:60-65

All those who go against anything brought by the Prophet following therein someone who they feel to be an ally of Allah has based his judgement on the person being truly an ally of Allah and the inadmissability of differing with the allies of Allah in anything whatsoever. If this person who is being followed was one of the greatest allies of Allah, such as the greatest companions of the Prophet and those who came after them in their footsteps, nothing would be accepted from them which was in conflict with the Qur'an and the Sunnah. So, what about those of lesser degree? You will find many of these people have as their main argument and defense their belief that the one they follow is an ally of Allah, and that certain miraculous things have been performed by him along with certain information about the unseen, for example, he may have pointed at a person who then died, or he may have flown through the air to Makka or elsewhere, or he may have walked on water. He may fill water tanks from nothing, or disappear from people's eyes sometimes, or it may be that some people sought his aid when he was absent or dead, and then saw him appear to them and take care of their problem, or he may inform people of the whereabouts of their stolen property, or of the conditions of someone of theirs abroad or sick, or many other such things. None of these things or others like them necessarily

indicate that their author is an ally of Allah. Rather, all true allies of Allah have unanimously agreed that even if someone were to fly through the air or walk on water, this should be no source of amazement let alone of giving credence to what he says until one first looks to his following of the Prophet and his acting in accordance with his orders and forbiddances.

The *karaamaat* of (miraculous occurrences granted to) the allies of Allah are greater than all of these things. These miraculous things, though they may originate from an ally of Allah, they may also originate from an enemy of Allah. Such miraculous are performed by many of the disbelievers, associationists, Christians, jews, and hypocrites. They may also be performed by the people of deviant innovation (*ahl-ul-bid'a*), and in all of these cases, they are from the devils (*shayateen*). Thus, it is not allowed to believe that everyone who brings about some of these miraculous events is an ally of Allah. They can only be considered allies of Allah according to the the characteristics, actions and conditions which have been attributed to the allies of Allah in the Qur'an and the Sunnah. They may be known by the light of faith and the Qur'an, the internal reality of faith, and the external laws of Islam.

By way of example, the above miraculous occurrences may be found performed by people who do not perform *wudhuu'* (ablutions), and do not perform the required prayers - rather, they are always in contact with filth (*najaasa*), they live with dogs, and seek out bathrooms, garbage dumps, graveyards, and cattle stalls. They have a foul smell, and do not purify themselves according to the purification prescribed by Islam. The Prophet said:

> "The angels will not enter a house in which there is a *junub* (one who has not cleansed him/herself after sexual relations) or a dog."

and he said about the unclean places mentioned:

"Verily these places are attended."

i.e. they are attended by the devils. And, the Prophet said:

> "Whoever eats from these two foul plants (i.e. onions and garlic) let him not come near our masjid. Verily, the angels are annoyed by that which annoys the sons of Adam."
>
> "Verily, Allah is *tayyib* (good, clean, pure) and He loves that which is *tayyib*."
>
> "Allah is clean and He loves cleanliness."

> "Five of the harmful animals may be killed in the forbidden zones or elsewhere: snakes, rats, crows, kites, and rabid dogs." In another version: "Snakes, scorpions,..."

The prophet also ordered Muslims to kill dogs (this was later rescinded, and only the killing of rabid dogs remained allowed), and said:

> "Whoever keeps a dog of which he is not in need neither for agriculture nor protection loses one unit of his good actions each day."

> "The angels to not accompany a group with whom there is a dog."

> "When a dog licks the dish of one of you, he must wash it seven times, the first of which is with dirt."

Allah said:

> “My mercy is sufficient for all things, I will assign it to those who have *taqwa*, pay the zakat, and believe in our verses. Those who follow the Messenger, the illiterate Prophet whom they find written down in their books - in the taurah (Pentatuech) and the Injeel (Gospels). He orders them with what is good and forbids them what is bad, allows to them all clean things, and prohibits them all unclean things. And he relieves them of the burdens and the shackles which had been upon them. So those who believed in him, gave him his due respect, supported him and followed the light which was sent with him, these are the successful ones.”

So, if a person is in contact with filthy and disgusting things which are loved by *shaitaan*, or hangs out in bathrooms and vacant lots which are frequented by the devils or eats snakes and scorpions and hornets, dogs ears which are one of the unclean animals, or drinks urine or other such filth which are loved by *shaitaan*. Or if he calls to other than Allah and seeks aid from created beings, and turns his face toward them or prostrates in the direction of his "Shaikh", and does not purify his *deen* purely for the Lord of the worlds. Or if he is in contact with dogs and fire, and hangs out in animal pens and dirty places, or graveyards, especially the graveyards of the disbelievers such as the Jews, Christians or other associationists. Or if he dislikes hearing the recitation of the Qur'an, and is repelled by it and seeks out the hearing of poetry and songs, preferring the sound of the pipes of *shaitaan* (music) to the sound of the words of the Merciful. These are the signs of the allies of the devil, not the allies of the Merciful (Ar-Rahmaan).

Ibn Masood said:

> "None of you needs to ask about himself except for the Qur'an: If he loves the Qur'an, he loves Allah, and if he detests the Qur'an, he detests Allah and His Prophet (sallallahu `alayhi wa sallam)."

Uthman ibn 'Afaan said:

> "If our hearts were really clean, we would never become satiated with the words of Allah."

Ibn Masood said:

> "Remembrance of Allah causes faith to grow in the heart like water causes onions to grow, and songs cause hypocrisy to grow in the heart just as water causes onions to grow."

If a person is expert in the inner realities of faith, and able to distinguish between divine phenomena and satanic phenomena, this is because Allah has put light into his heart, as Allah said:

> “O, you who believe, have *taqwa* of Allah and believe in His Prophet, that He may give you two portions of His mercy, and make for you a light with which you can move about, and forgive you.” Qur'an 50:28

> “And thus, we revealed to you a spirit from us. You had no idea what the Book was nor faith, but we made it a light with which we guide whom we wish among our slaves.” Qur'an 50:52

This is about the believers about whom the Prophet spoke in a hadith narrated by Abu Saeed Al-Khudriy in the collection of At-Tirmidhi:

> "Beware of the look of the believer, for verily, he sees with the light of Allah." (*hassan*)

We have already cited the hadith found in Bukhari and others in which the Prophet said:

> "And then my slave continues to seek to come close to me through extra efforts until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his legs with which he walks. (In one version: So by Me he hears, by Me he sees, by Me he strikes, and by Me he walks). If he asks me, I will give him, and *if he seeks refuge in Me, I will give him refuge. I have never hesitated in anything as I have hesitated in taking the soul of my believing slave: he

> dislikes death, and I dislike annoying him, but there is no other possibility for him."

If a slave of Allah is among these people, he will differentiate between states given to allies of Allah, and states of the allies of the devil, just as an money-changer differentiates between genuine coins and forgeries, or as an expert in horses tells a good horse from a bad one, or as one experienced in military matters tells a brave fighter from a coward. Similarly, it is obligatory to differentiate between a truthful prophet and a lying imposter. Thus, we differentiate between Muhammad the truthful, the trustworthy, the messenger of the Lord of the worlds, Musa, the Messiah and the other prophets and Musailama the liar (a lying claimer of prophethood in the time of the Prophet Muhammad), Al-Aswad Al-'ansiy, Talha Al-Asady, Al-Harith Al-Dimashqy, Babah Ar-Rumi and all other liars and impostors. It is just as necessary to differentiate between the allies of Allah, the pious and the allies of the devil, the far astray.

- Chapter 11 -

The reality (*Al-haqeeqa*) is the reality of the *deen* the deen of the Lord of the worlds: i.e. that about which all of the prophets and messengers have agreed, though each of them had their own law and program. The word *shir'a* in the following verse is the same in meaning as the word *shari'a* i.e. law. Allah said:

> “And for each (i.e. of the prophets) we assigned a law (*shir'a*) and a program (*minhaaj*).” Qur'an 5:48

> “And then we put you on the straightest (*shari'a*) of affairs, so follow it, and do not follow the inclinations of those who do not know. They will be of no use to you with Allah. The oppressors are only allies of one another, and Allah is the ally of those who have *taqwa*.” Qur'an 45:18-19

The "program" (*minhaaj*) here is the path, Allah said:

> “If only they kept straight on the path, we would have sent down to them water in plenty, so to test them therewith, and whoever turns away from the reminder of his Lord He will send him to a severe punishment.” Qur'an 72:16-17

So, the *shari'a* is like the banks of the river, and the *minhaaj* (program) is like the course which it follows. The sought after goal is the reality of the way of Islam, and that is the worship of Allah alone and with no partners - this is the haqeeqa (reality) of Islam and it has no other reality. It is to actively submit to Allah the Lord of the worlds and not to submit to anything else. Whoever submits to other than Allah is an associationist (*mushrik*), and Allah “...does not forgive that any partner be associated with Him” (Qur'an 4:48). Whoever does not actively submit to Allah and is too arrogant to worship Him is among those about whom Allah said:”

> “Verily those who are too arrogant to worship Me will enter the hell-fire humiliated.” Qur'an 40:60

The way of Islam is the way of the early prophets and messengers as well as the later ones. Allah's statement:

> “Whoever seeks other than Islam as his way will never have it accepted from him.” Qur'an 3:85

is general and applies to all places and all times.

The religion of Ibrahim, Ya'qub, the tribes, Musa, 'Isa, and the Disciples - all of them - was the way of Islam, which is the worship of Allah alone and with no associates. Allah said, quoting the Prophet Nuh:

> “O, my people, if my position and my reminding you of the signs of Allah is so outrageous to you, know that I have depended fully on Allah, so gather all of your forces and your associates (which you associate in worship with Allah), and give me no breaks. And if you turn away (remember that) I have not asked you for any compensation, my reward is only upon Allah, and I have been ordered to be among those who submit (to Allah).” Qur'an 10:71-72

> “And who rejects the tradition of Ibrahim (pure monotheism) except for one who has immersed himself in foolishness. We have selected him (i.e. (Ibrahim) in this world, and he is, in the next life, among the righteous. When his Lord said to him: "Submit". He said: "I submit to the Lord of the worlds." And Ibrahim counselled his children with it, as did Ya'qub: O, my children, Allah has selected for you the way, so do not die except that you are in a state of submission.” Qur'an 2:130-132

> “And Musa said to his people: O, my people, if you believe in Allah, then depend fully on him, if truly you have submitted.” Qur'an 10:84

When the sorcerers of the people of Pharaoh realized the truth of the message of Musa, they said:

> “Our Lord, pour onto us patience, and take our souls in a state of submission (i.e. Islam)” Qur'an 7:126

Allah also narrates the statement of the Prophet Yusuf in the Qur'an:

> “Take my soul in a state of submission (Islam), and join me with the righteous.” Qur'an 12:101

And Bilqis (the "Queen of Sheba") said when she became Muslim:

> “I have submitted, along with Sulaiman to Allah, Lord of the worlds.” Qur'an 27:44

And Allah said:

> “It was We who sent down the Taurah in which there was guidance and light. With it the prophets who had submitted to Allah ruled and judged for the Jews and for their Rabbis and their scholars of law.” Qur'an 5:44

The Disciples (of 'Isa) said:

> “We believe in Allah and bear witness that we have submitted (i.e. are Muslim)” Qur'an 3:52

Thus, the way of the prophets is one, even though their laws varied, as is recorded in the two books of Muslim and Bukhari, where it is reported that the Prophet said:

> "We, the prophets, have a single way (*deen*)"

And, Allah said:

> “He has ordained for you as your way that with which He counselled Nuh, and that which we have sent down to you, and that with which we counselled Ibrahim, Musa, and 'Isa: to establish the *deen*, and not to become divided therein. This to which you call weighs heavily on the associationists.” Qur'an 42:13

> “O, Messenger, eat of the clean things, and do good works, verily, I am all-knowing of that which you do. And this nation of yours is one nation and I am your Lord, so protect yourself from Me (i.e. from Allah's punishment by obedience to Him). Then, they divided their affair up between them into many pieces, each group rejoicing with what they have.” Qur'an 23:51-53

- Chapter 12 -

The early generations of this nation, its scholars, and all allies of Allah all agree that the prophets are superior to the allies of Allah who are not prophets. Allah has put his righteous slaves upon whom He has bestowed his grace in four levels, saying:

> “Whoever obeys Allah and the Prophet, these are the ones upon whom Allah has bestowed His grace among the prophets, the ever-believing ever-truthful, the martyrs, and the doers of good, and these are the best of company.” Qur'an 4:69

And, in the hadith:

> "The sun has neither risen nor set on anyone after the prophets and the messengers better than Abu Bakr."

The best of the nations is the nation of Muhammad (sallallahu `alayhi wa sallam), as Allah said:

> “You are the best nation brought forth for the people.” Qur'an 3:10

> “And then, we passed the book on to those whom we selected from among our slaves.” Qur'an 25:32

The Prophet said, in a hadith found in the collection of Ahmad:

> "You are the completion of seventy nations, of which you are the best, and the most elevated in the sight of Allah."

Furthermore, the best of the nation of Muhammad are the first generation. This is confirmed in the hadith found in both Muslim and Bukhari and other collections and which has been narrated by many different routes, in which the Prophet said:

> "The best generation of all is the one in which I was sent. This is followed by the one after that, and then the one after that."

In another hadith, the Prophet said:

> "Do not defame my companions. I swear by the One in whose hand my soul is: If any one of you gave gold equal to the mountain of Uhud, it would not equal a single handful from one of them nor half of it."

The forerunners, the early ones among the Migrators and the Helpers are superior to the rest of the companions. Allah said:

> “Those of you who gave before the victory and fought are not the same as those who gave after that and fought. The first ones are greater in rank, and to both Allah has promised a good reward.” Qur'an 50:10

> “And the forerunners, the early ones among the Migrators and the Helpers, and those who followed them in a goodly fashion, Allah is pleased with them and they are pleased with Allah.” Qur'an 9:100

The forerunners, the early ones are those who gave and fought before the victory. Victory here means the treaty of Hudaibiya, which was the first victory in Makka, and about it Allah said:

> “Verily, we have made for you a clear victory (literally: opened for you a clear opening), so that Allah may forgive for you all that has preceded and all that is yet to come.” Qur'an 48:1

The companions asked the Prophet about this saying: "Is this a victory?!" The Prophet answered them saying: "Yes."

The best of the forerunners, the early ones are the four Caliphs, and the best of them is Abu Bakr followed by Umar. This is well known from the companions and those who followed them in a goodly fashion, the imams of the Muslim nation, and the masses of the Muslims. For this there are various sources of evidence, which I have detailed at length in my book entitled: "The Program of the People of the Prohpetic Sunnah - a Rebuttal of the Words of the Shi'a and the Qadariyah".

Moreover, all Muslims have agreed - both Sunni and Shi'a that the best person in this nation is one among the first four Caliphs, and that no one after the companions will be better than them. The best allies of Allah are those greatest in knowledge of the message brought my Muhammad (sallallahu `alayhi wa sallam), and most diligent in following it, like the companions who are the best of the nation in knowledge of the *deen* and following it. Abu Bakr was the greatest Muslim in terms of his knowledge of the message and his practical application of its dictates, thus he is the greatest of the allies of Allah, since the nation of Muhammad is the best of the nations, the best generation of this nation is the generation of the Prophet (i.e. the companions), and the best of the companions is Abu Bakr.

One misguided group believes that the "Seal of the Allies" is the best of the allies of Allah by analogy with the Seal of the Prophets. No one of the early scholars ever spoke of this

concept of a "Seal of the Allies" except for one man named Muhammad ibn Ali Al-Hakim Al-Tirmidhi (not the famous collector of hadith). He wrote a book in which he made many mistakes, then, groups of Muslims in later generations believed this, each one imagining that he is the "Seal of the Allies". Some of them even claim that the "Seal of the Allies" is superior to the Seal of the Prophets - may the peace and prayers of Allah be upon him - in terms of his knowledge of Allah, and that the Prophets benefit knowledge of Allah from him! Ibn Arabi, the author of "The Essences of Wisdom" and "The Makkan Inspirations" was one who imagined such things. In so doing, he went against the dictates of the law and of sound reasoning, as well as going against all of the prophets of Allah and His allies, just as it is said about one who says about the Qur'an: "And the roof fell in on them from below" (the verse reads: “And the roof fell in on them from above”), he has violated both the Qur'an and sound reasoning.

The prophets of the past are superior to the allies of Allah in this nation. The prophets - upon them be the best peace and prayers of Allah - are superior to the allies, so what about all of the prophets together? The allies only benefit the knowledge of Allah from those who came after the prophets, and then some turn around and claim to be the "Seal of the Allies". The last of the Allies is not the best of them as the last of the prophets was the best of them. The superiority of the Seal of the Prophets (sallallahu `alayhi wa sallam) has been established from textural evidence such as the two hadith which follow:

> "I am the head of the sons of Adam without undue pride."

> "I will come to the door of paradise and request entry. Then, the doorkeeper will say to me: "Who is it?" When I tell him that I am Muhammad, he will say: "It is you for whom I was ordered to open to no one before you."

On the night of the ascension, Allah lifted the Prophet's rank above that of all of the other prophets, thus he was the one indicated in Allah's statement:

> “Those, then are the prophets, we have favored some of them over others. Some of them Allah addressed directly, and others He raised (several) ranks.” Qur'an 2:253

There are also other sources of proof aside from these. All of the prophets received revelation from Allah, not the least of them Muhammad (sallallahu `alayhi wa sallam), whose prophethood was in no need of any other. His law was not in the least need of any precedent nor any antecedent. This is unlike, for example, 'Isa, who referred his followers to the Taurah (the book brought by Musa) in most issues of law. 'Isa came and completed this previous message, for this reason, Christians are in need of the Old Testament, all of which was put together before the coming of 'Isa. This includes the Taurah, the Psalms, and the other twenty-four prophets. The previous nations used to be in need of

muhaddatheen (those who are addressed), unlike the nation of Muhammad, Allah has made them free of this need. They are in no need, after Muhammad (sallallahu `alayhi wa sallam), of any other Prophet nor any *muhaddath*, since Allah has collected into one prophethood all of the good qualities, knowledge and righteous action which He had spread out and divided among the previous prophets. Thus, that with which Allah favored Muhammad is only that which He sent down to him and sent to him directly, without anything which came to him by means of any other human being.

This is in contrast to the allies of Allah. No one who has heard of the message of Muhammad can ever be an ally of Allah unless he follows Muhammad (sallallahu `alayhi wa sallam), so whatever he achieves in terms of guidance and religious practice is by means of and through Muhammad (sallallahu `alayhi wa sallam). Likewise anyone who received the message of one of the previous prophets: they can never be an ally of Allah unless they follow that Prophet who was sent to them (i.e. to their time and place, to their nation).

Whoever claims that among the allies who have heard of the message of Muhammad are those who have a route to Allah in which they are not in need of Muhammad and his message is a disbeliever and an atheist. And if he says: "I am in need of Muhammad only for the superficial external knowledge, but not the internal esoteric knowledge, or for the knowledge of the law (*shari'a*) but not for the knowledge of the "real" (*haqeeqa*), he is more evil than the Jews and the Christians who said: Muhammad is a Prophet to the unlettered, but not to those who had previously received revealed scriptures. These have believed in some and rejected some, for which Allah called them the true disbelievers. Likewise the one who says: "Muhammad was sent with the superficial external knowledge, but not with the internal esoteric knowledge", he has believed in some of what the Prophet brought and rejected some, and is thus a disbeliever. Furthermore, he is more of a disbeliever than the Jews and the Christians, since the internal knowledge, which is the knowledge of the faith of the heart, its realities and conditions, is the knowledge of the inner realities of faith and is more sublime than the mere knowledge of the external actions of Islam.

If anyone claims that Muhammad (sallallahu `alayhi wa sallam) only knew the external matters, and not the internal realities of faith, and does not take these inner realities from the Qur'an and the Sunnah, he has thereby claimed that some of what he believes in is from that which the Prophet brought, and some of it is not. This is worse than one who says "I believe in some and reject some", but does not claim that the portion of the message in which he believe is the lesser of the two portions.

But these atheistic deviants claim the alliance with Allah (*wilaya*) is superior to prophethood. They confuse the issue to some people and say: "His alliance is superior to his prophethood", and say, in poetry:

The station of prophecy is in the zone

A little above Messengership, and below the ally (*waliy*)!

And they say: "We share with him (i.e. the Prophet) in alliance with Allah which is superior to his messengership. This is the grossest of error! No one is similar to the Prophet Muhammad (sallallahu `alayhi wa sallam) in his closeness (*wilaya*) to Allah ta'ala, not even Ibrahim nor Musa, let alone the belief of these groups in which are contained such atheists as those quoted above!

Every Messenger is a Prophet and an Ally. Thus, the Messenger (Muhammad) is a prophet and an ally. His messengership entails his prophethood, and his prophethood entails and necessitates his ally-ship. If they imagine the imparting of information to him (this is the linguistic meaning of the Arabic word for "prophet", i.e. *nabiy*), without his alliance with Allah, this is an unacceptable proposition. His being a receiver of information from Allah, i.e. prophet could not be without his being an ally of Allah, and cannot be separated from his alliance with Allah. Even if it was assumed to be separable from it, none can be equal to the Prophet in his alliance and closeness to Allah.

Some of them may try to say, as Ibn Arabi said, that they take from the same source from which the angel who used to give the revelation to Muhammad took. *This is because the have taken on the belief system of the philosophers, then presented it in the form of "mysticism" and inspiration*. The philosophers say: "The universe is ancient, without beginning, and there is an origin which they imitate and resemble." As Aristotle and his followers said: "The first of it is the prime mover.", or as the later ones say as well, such as Ibn Seena (a kafir who believed fully in the atheistic philosophy of the ancient Greeks and posed as a Muslim succeeding in infiltrating his heretical ideas into the Muslim nation). They do not say that the universe belongs to a Lord who created the heavens and the earth and all that is between them in six periods, nor that He created all things by His will and His power, nor that He knows all of the details in the universe. No, they either deny His knowledge altogether, as did Aristotle, or they say: Of the changing, moving things He knows only the generalities, as did Ibn Seena. In reality, there is no difference between the two statements. Ibn Seena has also denied the knowledge of Allah just as Aristotle did. Every real existing thing is specific containing many detailed characteristics. Each of these characteristics is a "detail". This is the case for all things, their characteristics and their actions. Whoever does not know the "details" and knows only "generalities" knows nothing about the universe. Generalities exist only in the mind, not in reality.

This subject has been dealt with extensively elsewhere, in my book "A Rebuttal of the Idea of a Conflict Between Reason and Revelation" among other places. The *kufr* (disbelief) of these people is greater than the kufr of the Jews and the Christians and, in fact greater than the kufr of the idol-worshippers of pre-Islamic Arabia! All of these groups say that

Allah created the heavens and the earth, and that He created the creation by His will and His power.

Aristotle and others like him among the philosophers or among the Greeks used to worship the stars and idols. They knew about the angels and the prophets, but nothing of this appears in the writings of Aristotle, most of their studies and sciences were involved in the natural sciences.

As for issues of theology, all of them were very rarely correct, often mistaken. The Jews and the Christians even after the changing and distortion of these messages were much more knowledgeable of theological realities than the philosophers. The later philosophers, however, such as Ibn Seena and others attempted to make up a contrived concoction consisting of the ideas of the philosophers mixed with some of the message of the Prophet (sallallahu `alayhi wa sallam). They took some things from the principles of various deviant sects such as the *Jahmiya* and the *Mu'tazilah*, and put together a school of thought to which philosophers of many different traditions could trace their origins. In it are gross contradictions and corruption of the truth, some of which I have analyzed elsewhere.

When these people looked at the matter of the prophets such as Musa and 'Isa and Muhammad, and the immense effect they had on the world, they acknowledged the revealed law with which Muhammad was sent - the greatest such law ever to come to the world. Then they found that the prophets taught about the angels and the jinn. They wanted to bring together this and the teachings of their predecessors and real teachers: the Greek philosophers, the farthest of Allah's creation from the knowledge of Allah, His angels, His books, His prophets, and the Last Day. They have said that there are ten beings or intellects, which they call isolations or separations.

This terminology is derived from the separation of the soul from the body. They called them "separations" because of their separation from the physical world, and their isolation from it. They ascribed to each heavenly body a soul, most of them considered them manifestations or "form", while others considered them to be essences or "substance".

Upon analysis, it is clear that these "isolations" are in reality things which exist only in the mind, and not in external reality, just as the imaginary numbers established by the students of Pythagoras, and the abstract Platonian analogies developed by the students of Plato. They established the idea of the "helium" abstracted from external appearances, as well as time and space as purely abstract concepts. Even the more astute among the philosophers have admitted that such things only have reality in the mind, and not in the world outside of the mind. When the later followers of these philosophers, such as Ibn Seena, decided that they wanted to prove the existence of prophethood based on their corrupt underlying concepts, they imagined that prophethood entails three special characteristics, whoever possesses them is a prophet:

1) That the person posses "mind power", which they call the sacred power, and its meaning is that such people can obtain knowledge without normal processes of learning.

2) That he possess "imaginative power", such that he imagines clearly the products of his own mind, and sees them as visions in his minds eye, and hears within himself voices, just as the dreamer hears and sees things which have no existence in external reality. They imagined that these visions of the imaginations are the angels, and those voices are the words of Allah ta'ala!

3) That he possess "dynamic power" with which he is able to influence the substances of the physical world. They believed that the miracles of the prophets, and the *karaamaat* (miraculous occurrences) granted to Allah's allies, and the amazing feats of the sorcerers are all part of the strength of the self. Thus, they only accepted of these that which fit into their principles such as the stick turning into a snake, while they rejected all others such as the splitting of the moon mentioned in the Qur'an, and others like it.

I have written extensively about these people and their beliefs elsewhere, explaining that their beliefs are the most corrupt of beliefs. These things which they call one of the signs of the prophets (i.e. the miracles which they accept as having happened) are accomplished by average people along with even greater things, as they are accomplished by the followers of the prophets. *The angels who brought the messages to the prophets are living, speaking beings and one of the greatest creations of Allah*. They are very many in number, as Allah said:

> ““No one knows the forces of your Lord except He” Qur'an 74:31

and they are not ten in number. Furthermore, they are not manifestations or abstractions. These people also say that the first source of all things is the first intellect, from which came all other things, and that the tenth dynamic intellect is the Lord of all that is under the orbit of the moon.

The total falsehood of all of these ideas is known of necessity from the religion and teachings of the prophets - no one of the angels is the originator of everything else other than Allah. They also imagine the status of the intellect to be as is described in the following (forged) "hadith":

> "The first thing Allah created was intelligence. Then He told it to come and it came, He told it to go and it went, then He said: "By my might, I have created nothing more noble to me than you. With you I will take and with you I will give, for you is the reward, and upon you is the punishment."

Sometimes, they call the intellect a "pen" because of the (genuine) hadith narrated by At-Tirmidhi which starts out: "The first thing Allah created was the pen..."

The hadith which they cite about the intellect is a lie and a forgery as is well known to the scholars of hadith. This has been mentioned by Abu Hatim Al-Basty, Ad-Daaraqutny, Ibn Al-Jawzi, and others. It is not found in any of the reliable collections of Hadith. (*Note: All of the alleged hadith which are found in some books talking about the high status of the mind or the intellect are lies and fabrications as has been pointed out by various scholars of hadith*.) Moreover, this hadith, even if valid, would be evidence against them and not for them. It starts out: "When Allah first created the intellect...", or in another version: "When Allah created the intellect, He said to it...", so the meaning of these words is that Allah addressed the intellect directly after creating it, and not that it was the first thing He created. (Note: The Arabic words in the forged hadith can carry either of these two meanings 1) "The first thing Allah created was..." or "When Allah first created the intellect...", at this point, Ibn Taymiyya is presenting is arguments for the second interpretation.) The word "first" is therefore an adverb of time, and not a ordinal number, making the meaning of the two different versions the same, i.e. "Upon creating the intellect...". This is also supported by the rest of the narration which says: "I have created nothing more noble to me than you..." which means of necessity, that Allah had created other things before the creation of the intellect. Then, He allegedly said: "With you I will take, and with you I will give. For you is the reward, and upon you is the punishment." Here, four types of contingencies are mentioned, yet their philosophy is that all essences in the upper and lower worlds came forth from that intellect. How can these two fit together?

The reason for their error is that the word intellect in the language of the Muslims is not the same as the word intellect in the language of the Greek philosophers. To the Muslims, the word intellect (*'aql*) is the verbal noun for the verb *'aqala* meaning to reason, to understand, to comprehend, etc. This verb is used in the Qur'an repeatedly, as in the following verses:

> “They said: If only we would have listened or reasoned correctly, we would not now be among the people of the fire.” Qur'an 67:10

> “Surely, in that there are signs for a people who use reason.” Qur'an 22:46

> “Did they not move about on the earth that they would have hearts with which they understand and ears with which they hear?” Qur'an 13:4

Intellect or reason is thus, in the language of Islam, the inherent faculty or capability with which Allah has endowed human beings and with which they can understand and comprehend.

In the language of the philosophers on the other hand, intellect reason or the mind is an independent and distinct entity or essence, resembling more closely the reasoner than the faculty of reason given by Allah. This is not in harmony with the language of the prophets and the Qur'an. The creation to the philosophers, as mentioned by Al-Ghazali, is divided into bodies, minds and souls, all of which is referred to as the world of the order. Sometimes they refer to these categories as *mulk* (dominion), *jabroot* (omnipotence), and *malakoot* (realm) respectively, such that those ignorant of the language of the prophets and ignorant of the meanings of the Qur'an and the Sunnah may believe that the mentioning of *mulk*, *jabroot*, and *malakoot* in the Qur'an supports this theory, while this is not in fact the case.

These people perpetrate great deceptions on the Muslim, such as their saying that the universe is "brought about" i.e. having an origin and a beginning (which, of course, it is), even though in reality they believe is to be ancient and without beginning. Something which is "brought about" (*muhdath*) in Arabic is of necessity something whose presence was preceded by its absence. It is not found in the language of the Arabs nor in any language that one can refer to something without beginning as being *muhdath* i.e. "brought about". Allah has informed us that He is the Creator of everything. Every created thing is by definition *muhdath*, and every *muhdath* has come into existence after not existing. The *Jahmiya* and the *Mu'tazilah* attempted to bring an Islamic response to the philosophers, but fell short and failed to understand the information brought to us by the Prophet (sallallahu `alayhi wa sallam), nor did they understand the dictates of sound reasoning. They neither came to the aid of Islam, nor did they weaken its enemies. They joined them in some of their corrupt ideas and concepts while rejecting some of the sound bits of reasoning contained in their legacy. Their shortcomings in both the knowledge of the revelation and of the sound use of reasoning became an added reason for the thorough deviation of the philosophers, as I have explained at length in other works.

These philosophers said that Jibreel was the imaginary vision which appeared in the mind of Muhammad (sallallahu `alayhi wa sallam). Vision and imagination are products of and secondary to intellect. Thus the deviants came, those who shared with the philosophers this corrupt belief, and further believed themselves to be allies of Allah, and that the allies of Allah are superior to the prophets of Allah, since they receive from Allah with no intermediary, as was claimed by Ibn Araby the author of "The Essences of Wisdom" and "The Makkan Inspirations". He said that he takes from the same source from which the angel who gave revelation to Muhammad (sallallahu `alayhi wa sallam) used to take. This "source" which he is referring to is to him none other than the intellect (*'aql*), and the angel to him is the imagination. Imagination is secondary to intellect, and since Ibn Araby and others like him imagine that they take directly from the source and not from one of its secondary components, while the Prophet took from the imagination which is secondary and a product of the mind, this is how he came to believe himself superior to the Prophet (sallallahu `alayhi wa sallam). Even if prophethood consisted entirely of the three factors

mentioned and they were sufficient to indicate prophethood, this man would not even be in the same group as the Prophet, let alone superior to him! What's more, these three "criteria" are things which can be granted to anyone among the believers.

Prophethood is another matter entirely! If Ibn Araby claims a relationship to "Sufism" it is the sufism of deviants and philosophers, and not the sufism of the people of knowledge, let alone that of a leader of the people of the Qur'an and the Sunnah. These were people such as Al-Fadheel ibn 'Iyaadh, Ibrahim ibn Ad-ham, Abi Sulaiman Ad-Daaraani, Ma'roof Al-Karkhi, Al-Junaid ibn Muhammad, Sahl ibn Abdallah At-Tastry, and others like them, may Allah be pleased with them all. Allah has described angels in His book very different from the concepts of the philosophers and those influenced by them, as in His statement:

> “And they said that Allah took for Himself an offspring. Glorified is He! Rather honored slaves. They never precede Him with their speech, and they act with His order. He knows what is in front of them and what is behind them, and they do not intercede or plead for anyone except for the one for whom He has accepted this, and they are apprehensive with fear of Him. Whoever of them says I am a deity besides Him, we will reward him with Hell fire, and this is our reward for the oppressors. Qur'an 21:26-29

> “And so many angels in the heavens whose intercession will be of no benefit unless and until Allah gives His permission for this intercession for those whom He wishes and is pleased with.” Qur'an 53:26

> “Say: Call those who you imagine other than Allah. They do not own even the weight of an atom in the heavens nor in the earth, nor have they any share therein, and no one of them can aid Allah in any way. Intercession is of no benefit with Allah except that for which He has granted permission.” Qur'an 34:22-23

> “His are all in the heavens and the earth, and those in His presence are not too arrogant to worship Him, nor do they become weary of it. They praise Allah in the night and the day and never break.” Qur'an 21:19-20

Allah has informed us that angels came to Ibrahim in the form of humans, and appeared also to Maryam in the form of real people. Jibreel also used to come to the Prophet in the form and face of a man named Dahiya Al-Kalbi, or in the form of an unknown bedouin, and was seen not only by the Prophet (sallallahu `alayhi wa sallam), but by his companions as well.

Allah has described Jibreel as a possessor of power:

> "...high in station with the Possessor of the Arsh, respected and obeyed there, trusted" Qur`an 81:20-21

and told us that the Prophet Muhammad (sallallahu `alayhi wa sallam):

> "...saw him on the clear horizon." Qur'an 81:23

and further described Jibreel as:

> "It was taught to him by the mighty in strength * Magnificent in his form, he settled down * While on the upper horizon * Then he came close, descending * Until he was at a distance of not more than two bows length * Then he revealed to Allah's servant that which was revealed * His heart has not lied about that which he saw. * Do you then dispute with him about that which he witnessed? * And he has seen him on another occasion * At the Lote tree of the farthest boundary * There is the garden of refuge. * When the lote tree was covered by that which covered it * His sight did not waver, nor did he go beyond bounds * Truly he has seen some of the greatest signs of his Lord." Qur'an 53:5-18

It has been authenticated in the collections of Muslim and Bukhari on the authority of Aisha that she said that the Prophet (sallallahu `alayhi wa sallam) never saw Jibreel in the form in which Allah created him except for two times. She means the two mentioned in the above verse: once on the clear horizon, and the other at the Lote tree of the farthest boundary. Further, Allah described Jibreel in other verses as the trustworthy spirit and the sanctified spirit, as well as other descriptions which show clearly that he is one of the greatest living, reasoning creations of Allah ta'ala, and that he is a real being having an independent existence, not a figment of the Prophet's imagination, as the deviant philosophers imagined, as well as the claimers to the *wilaya* of Allah and that they are more knowledgeable than the prophets!

The end result of the reality of these people is the total rejection of all of the foundations of faith: to believe in Allah, His angels, His revealed books, His prophets, and the last day. The reality of their position is the rejection of the Creator, for they have made the existence of the creation the selfsame thing as the existence of the Creator, saying: Existence is one. They failed to differentiate between oneness of reality and oneness of concept. Everything which exists shares the concept of existence, just as all humans share in the concept of humanness, and all animals share in the concept of being animals. The problem is that this kind of general sameness is never really sameness except in the mind, just as the animalness of a man is not in reality the same as the animalness of a horse. The mere presence of the concept is not the actual existence of the man, and, in the same

way, the existence of the Creator is unlike the existence of any of His creation (even though both are called "existence").

The reality of their position is that it is the position of Pharaoh who denied the Maker. He did not deny the visible, tangible creation, but claimed that it came into existence by itself with no maker or creator. The philosophers and claimers of *wilaya* agreed with him in that, but imagined that this visible creation is Allah. Thus, they are farther astray than Pharaoh, though the evil of his position may be more apparent. This is why they said that the idol worshippers did not worship other than Allah (since everything in their wrong belief is Allah, including the idols.) And they say that Pharaoh spoke the truth when he said: "I am your highest Lord", since he was in the position of ruler and the holder of the reins of power, i.e. though all of you are a "lord" in relation to something, I am higher than all of you through the apparent rulership over you which I have been given.

They went on to say: when the sorcerers realized the truth of Pharaoh in what he said, they acknowledged it, saying:

> “So, do as you wish in that over which you have power, you can only affect the life of this world.” Qur'an 20:72

They said: So, Pharaoh spoke the truth when he said I am your highest Lord!

Thus, Pharaoh was a great source of truth for such people. They also rejected the reality of the last day, and believed that the people of the fire will indulge in great pleasures and ease just as the people of paradise. They thereby became disbelievers in Allah and in the last day, His angels, His books, and His prophets, despite their claims to be the cream of the best of the best in alliance with Allah and that they are superior to the prophets and that the prophets only know about Allah from their light source!

This is not the place for a long discussion the deviation of such groups and philosophies within the Muslim Ummah, but since the topic at hand is the allies of Allah and the criterion for distinguishing between the allies of the Merciful and the allies of the Devil, and since these are some of the most notorious claimers of the *wilaya* of Allah while they are in fact among the greatest allies of *shaitaan*, it became proper to make mention of them at this point. Thus you will find that most of their writings and discourses are involved with satanic states and events. Moreover, they say, as the author of "The Makkan Inspirations" said that the land of reality is the land of the imagination.

From this we know that the "reality" (*haqeeqa*) about which they speak is in fact in the realm of imagination which is the playground of the devil. Shaitaan gets people to imagine things to be other than what they really are. Allah said:

> "Whoever turns away from the reminder of the Merciful, we will assign a devil to him who will be a partner to him. Verily, they block people from the path, though they imagine themselves to be doers of good and people of guidance. (This deception will continue) up to the time when they come to us, when they will say: "If only there was between me and you the distance between the two Easts - what an evil partner!" This will do you no good on that day once you have oppressed yourselves and will be partners also in the punishment." Qur'an 43:36-39

> "Verily Allah does not forgive the associating of partners with Him, and He forgives anything less than that to those whom He wishes. Whoever associates partners with Allah has gone very far astray indeed." Qur'an 4:116

> "He promises them and arouses their desires, but his promises are nothing but deception." Qur'an 4:120

> "And *shaitaan* said once the affair had been settled: Allah has promised you a truthful promise, and I promised you, but I broke by promise. I had no power over you except that I called you and you responded to me, so do not blame me, but blame your selves. I cannot save or benefit you, and you cannot save or benefit me. I reject totally your associating me before this. For the oppressors is a painful punishment." Qur'an 14:22

> "And when *shaitaan* made their actions seem good and said to them: "None can defeat you today from among the people, and I am your helper." Then, when the two groups saw each other, he turned back on his heels saying: "I am innocent of you, I see what you do not see, I fear Allah, and Allah is harsh in punishment." Qur'an 8:48

The Prophet (sallallahu `alayhi wa sallam) told the companions in a hadith found in the collection of Imam Malik that *shaitaan* saw Jibreel organizing the angels for battle on the day of Badr. When the devils see the angels which Allah has assigned to aid his slaves, they flee from them. Allah aids his believing slaves with His angels.

Allah said:

> "When your Lord communicated to the angels: "I am with you, so help those who believe to be firm."" Qur'an 8:12

> "O, you who believe remember the beneficence of Allah upon you when the army faced you and He sent upon them wind, and forces which you did not see." Qur'an 33:9

> “And when he (i.e. the Prophet) said to his companion: "Grieve not, surely Allah is with us." And Allah sent upon him calm, and aided him with forces which you did not see.” Qur'an 9:40

> “And when you said to the believers: "Is it not enough for you for Allah to aid you with three thousand angels sent down? In fact, if you are patient, and righteous in practice, and even if the enemy should rush upon you right here, your Lord will aid you with five thousand specially trained angels.” Qur'an 3:124-125

As for the phony allies, "spirits" come to them and address them, or appear in human form to them. These are nothing but jinn and devils, but they think them to be angels. They are the same "spirits" who address the worshippers of the stars and the worshippers of statues.

One of the first instances of this in Islam was Al-Mukhtar ibh Abi Ubaid of which the Prophet had informed us before his coming in the sahih hadith found in the collection of Muslim in which he said:

> "Out of Thaqeef will come an imposter and a destroyer of life."

The imposter was Al-Mukhtar ibn Abi Ubaid, and the destroyer of life was Al-Hajjaj ibn Yusuf whose story is well known. It was said to Ibn Umar and Ibn Abbas that Al-Mukhtar imagines that things are sent down to him and they both said: "He speaks the truth. Allah said: “Should I tell you upon whom the *shayateen* descend? They descend upon every forging sinner.” (Qur'an 26:221).

Someone else said: Al-Mukhtar claims that he received revelation (*wahy*). It was said to him: Allah said: “Verily the shayateen transmit (from the word *wahy*) to their allies so that they may dispute with you.” (Qur'an 6:121)

These satanic spirits are the selfsame spirits who the author of "The Makkan Inspirations" believes came and gave that book to him. This is why he mentions various acts of isolation with a particular type of food, or with a particular thing. These are some of the ways in which one may open a contact with the jinn and the devils. He then imagines this to be of the *karamaat* of the allies of Allah whereas in actuality they are satanic phenomena. I know a number of such people. Some of them have been carried through the air for great distances and returned, others had property appear for them which the devils steal and bring to them, while others used to find peoples stolen property for them for a fee (*ju'l*), or for a portion of the property when it is recovered, and other such feats.

Since the states of such people are satanic, they are always in opposition to the prophets, may the peace and prayers of Allah be upon them. That is why you will find throughout the writings of the Ibn Araby and those like him praise of the disbelievers such as the people of Nuh and Hud, Pharaoh and others as well as belittling of the station of the prophets such as Nuh, Ibrahim, Musa, and Harun. They defame the praiseworthy Shaikhs of the Muslims such as Al-Junaid ibn Muhammad, Sahl ibn Abdallah At-Tastry, and others and praise the blameworthy among the Muslims such as Al-Hallaj and others like him, as he has mentioned in his imaginary and satanic "visions". Al-Junaid ibn Muhammad - may Allah sanctify his soul - was among the imams of guidance. He was once asked about *tauhid* and he said: "Tauhid is distinguishing things brought about from what is without beginning." He has explained that the meaning of tauhid is to distinguish between what has no beginning and what has been brought about after not existing i.e. to distinguish between the Creator and the creation.

Ibn Araby rejected this statement of Al-Junaid and said, addressing Al-Junaid in a conversation conjured up in his satanic imagination: "O, Junaid can anyone distinguish between things brought about and that which is without beginning except one who is neither of them?" He viewed Al-Junaid as being in error in saying "distinguishing what is without beginning from that which is brought about", because his statement is that the existence of the things brought about is the very same existence of that which is without beginning, as he said in his book:

> "One of the names of Allah is the High (*Al-Aliy*) - higher than whom? There is nothing there except Him. Higher than what? It is nothing but Him. His highness is in and of Himself, and He is the very same existing things. Those things which are called things brought about are what are high in and of themselves, and they are none other than Him... He is that which is hidden and He is that which is apparent. There is no one there to see Him other than Him, and no one to speak for Him other than Him. He is the one indicated by the name Abu Said Al-Kharraz, and other made-up names."

It is said to this deviant: It is not a condition of distinguishing between two things in knowledge and statement that the distinguisher be other than the two things being distinguished. Every person is able to distinguish between himself and other people, though he is not a third party. The slave of Allah knows that he is a slave, and distinguishes between himself and his Creator and the Great and Glorious Creator distinguishes between Himself and His creations and knows that He is their Lord and they are His slaves. Allah has stated this in the Qur'an in many places, and the Qur'an is the final source of evidence among the believers who believe in it openly and in secret, internally and externally.

These deviants, on the other hand, believe about the Qur'an as At-Talmasaani believed. He was one of them, and among the most well-versed of them in their perverse theory of the unity of the creation and the Creator. "Essences of Wisdom" of Ibn Araby was read to him and it was said to him: "This book of yours goes against the Qur'an." To which he replied: "The whole Qur'an is associationism (*shirk*), tauhid is only found in our writings." Then, it was said to him: "If all existence is only one, why is a wife *halal* to a man while his sister is *haram*? He said: "Both of them, to us, are *halal*, but he who is veiled says: *haram!*, and so we say: *haram* for you."

This person, aside from his blatant disbelief (*kufr*), has also contradicted himself! If all existence is one, who is the veiled one and who is the one who veils? Thus, one of their shaikhs said to one of his followers: "Whoever tells you that there is anything other than Allah in the universe has lied." The student then asked him: "Who, then is the one who lied?" They said to another student: "These are nothing but appearances." He said to them: "Are these appearances other than what they appear to be, or exactly that? If they are other than that, you have introduced a relativity (no more unity of existence!), and if they are the same, then it is as I said."

I have dealt at length with the exposing of the secrets of these people elsewhere, analyzing the implications of the position of each of them. The author of "The Essences of Wisdom" says: "That which is not there is a thing, and the existence of the Truth (*Al-Haqq* i.e. Allah) inundates it." Here, he distinguishes between "existence" and "being there".

The Mu'tazilah who say that that which is not there is a thing which is there in reality, in spite of there error, are better than him. This second group says that the Lord has created for these things which are not there an existence which is other than His existence, whereas the first one says that the very existence of the Lord inundates them, thus, he sees no existence of any created thing which is other than and distinct from the existence of the Creator. A companion of Ibn Araby named As-Sadr Al-Qunawy distinguishes between the absolute and the specific, since he had a closer tie to philosophy. He did not accept the idea that something which is not there is a thing, but said that the Truth (i.e. Allah) is the absolute concept of existence. He wrote a book called the "Keys to the Unseen of Union and Existence".

This thinking has led to the negation of the Creator and disbelief in His existence. Perfect absolutes, which are purely theoretical, do not exist except in the mind, not in reality. Absolutes which are not required to be perfect are naturally occurring absolutes. Thus, though it may be said: they exist in reality, they exist only as something specified which is by definition some part of something else, by the admission of those who postulate its existence in reality. Thus, to say that Allah is the absolute concept of existence necessitates that He either not exist in reality, or that He be some part of the existence of the created things, or that He be the very existence of the created things. Is it then

possible for part of something to create the whole thing?? Or for something to create itself?? Can non-existence create existence??

These people avoid using the words *huluul* and *ittihaad* (two innovated concepts common to many sufis, the first one means to inundate and refers to the false belief that Allah Himself inundates His allies, and they become one with Him, and the second one means unity and refers to the belief being discussed i.e. the unity of the Creator and the creation - Allah is exalted above that which they say!) since the first one indicates one who descends into or inundates and one who is inundated, and the second one indicates two things which joined together to become one. Their belief is that all of existence is one. They say: The Christians became disbelievers when the specialized the Messiah as being Allah and if they had left it generalized, they would not have become disbelievers. And they say that the only mistake of the idol worshippers is that they chose to worship only some of the manifestations of Allah and not others and that if they had worshipped them all they would not have been mistaken according to these people. Thus, the knowledgeable and informed among them could, as they believe, worship idols without harm to his belief!

Aside from the blatant and gross *kufr* (disbelief) contained in this type of thinking, it also contains, as always in their discourses, obvious contradictions. The questions which immediately comes to mind is: Who is the mistaken one? (When you say that everything is Allah.) Is it right to say Allah is mistaken or that Allah committed *shirk*?! But they say: The Lord is described with all of the faults and shortcomings with which created beings are described. (The believers say that Allah is free of all faults, lacks and shortcomings.) And they say: Created beings are described by all of the characteristics of perfection with which the Creator is described. (The believers say that perfection is only Allah's, none of His creation can be described by His characteristics of perfection!) Or they ascribe to the statement of the author of "The Essences of Wisdom": "So, the High in and of Himself is the one having the perfection which means the possessor of all characteristics both positive and negative (i.e. negation of certain characteristics or lacks), whether these characteristics are praiseworthy by custom, reason or law (shari'a) or blameworthy by custom, reason, or law. This is for Allah alone and for no other."

Aside from the *kufr* of this, the contradiction is still evident. It is known by senses and by reason the two are not the same: all characteristics of perfection and complete lack of deficiencies cannot exist along with characteristics of weakness, faults, and blameworthy action. When confronted with their contradictions, they are likely to say as At-Tilmasaani said: "Things have become established for us through our "illuminations" which contradict clear reason." And they say: "If you want correctness, leave reason and the law."

I have said to some of them with whom I have spoken personally: It is well known that the "illuminations" of the prophets are greater and more perfect than those of anyone else, and their information is more truthful than that of anyone else. The prophets - may the

peace and prayers of Allah be upon them - informed the people of things which their minds were unable to arrive at independently, but never did they bring information to the people which their minds told them was impossible. They brought that which had been beyond the ability of reason to arrive at without the coming of prophets, and not that which reason rejected as impossible. It is impossible for the message of the Prophet (sallallahu `alayhi wa sallam) to contain that which violates clear reasoning. And, it is impossible for two infallible sources of evidence (e.g. two verses of the Qur'an, or hadith narrated by a very large number of people at every level of the chain, or a proven consensus of the scholars of the Muslim Ummah - all examples of infallible (*qat'iy*) sources of evidence) to contradict each other. How, then, can anyone claim validity for "illuminations" which contradict the clear implications of the law and reason?!

Such people may not be lying intentionally, rather they imagine things within themselves, and believe them to be reality. Or, they may see things which are in fact there in reality and believe them to be of the *karamaat* of the allies of Allah when they are actually of the deceptions of the devils.

Those who hold the idea of the unity of the creation and the Creator may also believe that the allies are superior to the prophets, or say that prophethood has not ended, as was said by Ibn Sab'een and others. They made up three levels of "progression". First, the slave witnesses obedience and disobedience, then obedience without disobedience, then no obedience and no disobedience. Only the first witnessing is the correct one i.e. the distinguishing between what is obedience to Allah and what is disobedience to Allah. The meaning behind the second one is the witnessing of the decree (*qadr*) of Allah only and ignoring his orders and forbiddances. Just as some of them say: I am a disbeliever in a lord who disobeys. The one who says this mistakenly believes that disobedience means going against the decree (*qadar* or *mashee'a*) of Allah. This is impossible - the whole of creation is constantly under the decree of Allah. About this mistaken belief, one of their poets said:

> You have become exited about that which you choose
>
> From me while my action - all of them - are obedience.

This is clearly in contradiction with that with which Allah sent His prophets and sent in His revealed books. The disobedience for which its doer deserves blame and punishment is the violation of the orders of Allah and His Prophet (sallallahu `alayhi wa sallam), as Allah said:

> “Those, then, are the boundaries of Allah. Whoever obeys Allah and His Prophet, Allah will put them in gardens under which rivers flow. They will stay therein forever, and this is the great success. And, whoever disobeys Allah

> and His Prophet and transgresses His boundaries, Allah will put him in fire to stay therein forever, and his is a debasing punishment." Qur'an 4:13-14

This question caused some confusion in the minds of some early sufis, and was explained to them by Al-Junaid, may Allah have mercy on him. Those who took heed and followed Al-Junaid in the truth of his analysis kept to what is correct, and those who opposed him went astray. They thought that tauhid consists of witnessing that all things are by the decree and the power of Allah and that is all. This they refer to as the first "union" (*jam'*). Al-Junaid made clear to them that it is necessary to witness the second difference which is that, along with witnessing that all things are by the decree of Allah, and that all things share in the fact that they are by the decree of Allah and His power and His creation, it is also obligatory to differentiate between that which Allah orders, loves and is pleased by and that which He forbids, dislikes and is displeased by, and to differentiate between His allies and His enemies, as Allah said:

> "Should we then treat those who submit (i.e. Muslims) in the same was as the criminals? What is wrong with you, how do you judge?" 68:35-36

> "Or should we treat those who believe and do good works the same as the spreaders of corruption in the earth, or should we make those of pious practice as the transgressors?" Qur'an 38:28

> "Did those who practice evil think that we would make them the same as those who believe and do good works, the same in life and in death? How poorly you judge!" Qur'an 45:21

> "Say: The blind are not the same as those who see, nor those who believe and do good works, and the wicked one. How little you remember!" Qur'an 40:58

Thus, the position of the first generations of the Muslims and their imams is that Allah is the Creator of everything, its Lord and its owner. Whatever He wills is, and whatever He does not will is not. There is no lord other than Allah. At the same time, He orders acts of obedience and forbids acts of disobedience, He does not like corruption, and is not pleased with the *kufr* of any of His slaves. He does not order sins and corruption. Even though it takes place by His decree, still He does not love it and is not pleased with it. Rather, He hates it, censures its doers, and punishes them.

As for their third level: i.e. to witness neither obedience nor disobedience, it is the belief of the unity of the creation with its Creator. They see this as the peak of ascertaining the truth and closeness of relationship to Allah. In fact, this is the peak of deviation with

respect to the names of Allah and His signs, and the peak of enmity with Allah. People of this belief take the Jews and the Christians as allies whereas Allah said:

> “And whoever puts his loyalty with them is one of them” Qur'an 5:51

and does not seek his innocence from associationism and idols thereby removing himself from the tradition of Ibrahim, the close friend of Allah, may the peace and prayers of Allah be upon him. Allah said:

> “There is for you in Ibrahim and those with him an excellent example when they said to their people: We are innocent of you and of that which you worship other than Allah, we disbelieved in you and enmity and hatred have appeared between us forever (or) until you believe in Allah alone.” Qur'an 60:4

Ibrahim said to his people:

> “Do you see that which you used to worship, you and your fathers of old, they are all enemies to me except for the Lord of the worlds.” Qur'an 26:75-77

> “You will never find a people who believe in Allah and the last day putting out their love for those who oppose Allah and His Prophet, even though they be their fathers or their sons or their brothers or their clansmen. These are the ones in whose hearts Allah has written faith and He has aided them with a spirit from Him.” Qur'an 58:22

Some of them have written books and poems based on this corrupt belief of theirs, such as the following poem by Ibn Al-Faaridh which he entitled "*Nudhum As-suluuk*. Part of it reads as follows:

> To it is my prayer and my standing which I establish
>
> And I witness in it that it has prayed to me.
>
> Both of us are praying on prostrating to
>
> His reality in union in every prostration.
>
> None other than myself prayed to me and my prayer
>
> Was to none other than myself in every Rakaati
>
> ....
>
> I am still with it and it still with me
>
> There is no distinction. No, my essence to my essence has prayed.

> To me as a messenger I was from myself sent
>
> And my essence with my signs sought the way to myself.
>
> So, if I call out (in prayer), I am the answerer and if I am
>
> The called, it answers the one who called me and responds.
>
> This same man, when about to die, changed his tune, saying:
>
> If my position of love with you is
>
> That which I have met, I have wasted my days
>
> With false hopes with which my self was strong for a time
>
> Today I see them as nothing but meaningless pieces of my dreams

This man used to think that he was Allah, but when the Angel of Death came to him to take his soul, the falsehood of his thinking became clear to him! Allah said:

> "Everything which is in the heavens and the earth says the praises of Allah, and He is the Mighty, the Wise." Qur'an 56:1

Since everything in the heavens and the earth praises Allah, it is not and cannot be itself Allah. Allah said:

> "His is the dominion of the heavens and the earth. He gives life and causes to die; He is capable of all things. He is the First and the Last, the Apparent and the Subtle, and He is the Knower of all things." Qur'an 56:2-3

It is recorded in Sahih Muslim that the Prophet (sallallahu `alayhi wa sallam) used to say in his du'a:

> "O, Allah Lord of the seven heavens and Lord of the mighty Throne. Our Lord and the Lord of all things, the One who splits the grains and the seeds. The one who sent down the Taurah and the Injeel and the Qur'an. I seek refuge in you from the evil of every creature which you will (one day) take by the forehead. You are the first, there is nothing before You. You are the last, there is nothing after You. You are the Apparent, there is nothing above You, and You are the subtle, there is nothing more subtle than You. Let my debts be settled, and keep me free from poverty."

Also about this, Allah said:

> "He is the one who created the heavens and the earth in six days and then sat on the throne. He knows that which sinks into the earth and that which

> comes out from it, that which descends from the sky and that which ascends up into it. He is with you wherever you are and Allah sees all that you do." Qur'an 56:4

Here, Allah explains that the heavens and the earth (and, in another verse: and all that is between them) are created things which say the praises of Allah. He also informed us that He is the Knower of all things.

As for the words {He is with you wherever you are...}, the word with (*ma'a*) in the Arabic language does not mean that one of the two things must be mixed with the other, as in Allah's statement:

> "Have *taqwa* of Allah, and be with the truthful ones." Qur'an 9:119

> "Muhammad is the messenger of Allah, and those who are with him are harsh with the disbelievers, merciful with one another." Qur'an 48:19

> "...And those who believed after the victory and migrated and fought with you they are of you." Qur'an 8:75

The word for with (*ma'a*) comes in the Qur'an in relation to Allah in a general sense and in a specific sense. Its general sense is found in the following verse:

> "Did you not see that Allah knows all that is in the heavens and in the earth. There is no secret council of three but He is the Fourth, nor of five, but He is the Sixth, nor less than that nor more than that but He is with them wherever they are. Then, He will tell them all that they did on the day of Qiyama. Verily, Allah is the Knower of all things." Qur'an 58:7

Allah opened this speech with a mention of His knowledge and closed it also with a mention of His knowledge. For this reason, Ibn Abbas, Ash-Dhahaak, Sufyan AthThawri, and Ahmad ibn Hanbal all said about this verse: "He is with them in His knowledge."

The specific meaning of the word with in relation to Allah is found in the following verses:

> "Verily, Allah is with those who have *taqwa* of Him and who are doers of good." Qur'an 16:128

> Allah said to Musa: "Verily, I am with you, I hear and I see" Qur'an 20:46

> "And when he (i.e. the Prophet) said to his companion: "Grieve not, surely Allah is with us." And Allah sent upon him calm, and aided him with forces which you did not see." Qur'an 9:40

Allah is with Musa and Harun in this sense, but not Pharaoh. He is with Muhammad (sallallahu `alayhi wa sallam) and Abu Bakr in the cave (in the last verse above), but not with Abu Jahl and the rest of the enemies of the Prophet. He is with those who have *taqwa* and those who do good, but not the oppressors and transgressors.

The word with in the Qur'an clearly cannot mean that Allah himself is in every place because, if this were the case, the texts explaining the specific or special "withness" of Allah would be in conflict with the texts explaining the Allah is with everyone (i.e. in His knowledge). The meaning, then, is that He is with these people with His aid and not with their enemies. And, in Allah's statement:

> “He is the one who is deity in the heavens, deity in the earth.” Qur'an 43:84

The meaning is that Allah is the deity of all those in the heavens and in the earth, not the He is in the heavens and the earth. Allah said:

> “His is the loftiest of similitudes in the heavens and the earth, and He is the mighty, the wise.” Qur'an 30:27

Likewise, the meaning of the verse:

> “He is Allah in the heavens and in the earth.” Qur'an 6:3

is as has been stated by the leading scholars, Imam Ahmad and others, that He is the one worshipped in the heavens and in the earth.

The early generations of Muslims and their Imams were in complete and unanimous agreement the the Lord is separate and distinct from his creation. He is to be described only with that with which He described himself (i.e. in the Qur'an) or with which His Prophet (sallallahu `alayhi wa sallam) described Him without distorting, negating, delving into the exact nature of, or believing them to be the same as something known such as human characteristics of the same names. Allah is described with all characteristics of perfection and no characteristics of weakness or imperfection. He knows that there is nothing comparable to Him, nor to His words in any of His characteristics of perfection. Allah said:

> “Say: He is Allah, One * Allah, the self-sufficient * He was not born, nor does He give birth * And there is none whatsoever comparable to Him.” Qur'an 112

Ibn Abbas said: The "self-sufficient" (Arabic: As-Samad) the Knower who is perfect in knowledge, the Great who is perfect in His greatness, the Capable who is perfect in His capability, the Wise who is perfect in wisdom, and the Lord of complete and perfect lordship.

Ibn Masood and others said: He is the one who has no cavity. The attribute of One (*Al-Ahad*) means the one to whom there is no one comparable. Thus, the name *As-Samad* entails all of Allah's attributes of perfection, and negation of any lacks or imperfections, and the name *Al-Ahad* denotes the complete lack of anybody or anything comparable to Allah in His names and characteristics.

I have gone more deeply elsewhere into the interpretation of this sura of the Qur'an and that it is equivalent to one third of the Qur'an.

- Chapter 13 -

Many people become confused and fail to differentiate between the realities having to do with Allah's orders, his *deen* which He has enjoined on the human and the jinn, and the *imaan* of His slaves on the one hand, and the realities having to do with His creation, His decree, and His complete power and control over everything in the universe and all events which occur therein. To Allah belongs creation (*Al-khalq*) and authority or command (*Al-amr*), as He said in the Qur'an:

> "Verily your Lord is the one who created the heavens and the earth in six days and then sat on the throne. He covers the day with the night which seeks it persistently (is never late in its succession). The sun, the moon and the stars are subjugated to His command. Verily, His is the creation and the command, blessed is Allah, Lord of the worlds." Qur'an 7:54

Thus, Allah is the Creator of all things and their Lord and their Sovereign. There is no other creator other than Him, nor any other Lord. Whatever He wills is and whatever He does not will is not. Everything which is in the universe, motion and lack of motion is by His decree and His power, His will, His decision, and His creation of it. Furthermore, Allah has ordered His creation to obey Him and to obey His prophets, and forbid them to disobey Him and to disobey His prophets. He has ordered us with *Tauhid* and *Ikhlaas* (absolute sincerity of intention and worship for Allah ta'ala), and has forbidden us associating anything with Allah. The greatest of good deeds is *Tauhid*, and the worst of sins is associationism (*shirk*). Allah says:

> "Verily Allah does not forgive the associating of partners with Him, and He forgives anything less than that to those whom He wishes. Whoever associates partners with Allah has gone very far astray indeed." Qur'an 4:116

> "And among the people are those who make others as equals to Allah. They love them as the love of Allah, but those who believe are more intense in their love of Allah." Qur'an 2:165

In the two books of Muslim and Bukhari, Ibn Masood narrates:

> I said: "O, Messenger of Allah, which sin is the most serious?" He said: "To make a partner with Allah though He created you." I said: "And then what?" He said: "That you kill your offspring for fear that he will eat with you." I said: "And then what?" He said: "To commit adultery with the spouse of your neighbor."

Allah reaffirmed the content of this hadith when He revealed the following verse:

> "Those who do not call to any other deities along with Allah, do not kill the soul which Allah has forbidden except with the right to do so, and do not commit illegal sexual acts. Whoever does that will meet *athaama* (a pit in hell reserved for the punishing of adulterers). His punishment will be multiplied on the day of Qiyama, and he will stay in it forever, debased. Except for those who repented, believed, and did good works, for these Allah will change their misdeeds into good deeds and Allah is ever forgiving, merciful." Qur'an 25:68-70

Allah has enjoined justice, kindness, and giving to (needy) relatives, and forbidden obscenity, disreputable acts, and transgression on the rights of others. He has informed us that He loves those who have *taqwa*, those who do good and are kind, those who are just, those who frequently repent, those who keep themselves clean and pure, and those who fight in His path in a solid line, as if they are a mortared building. He has also informed us that He hates that which He has forbidden, as He said in sura Al-Israa':

> "The evil of all such things is hateful in the sight of your Lord." Qur'an 17:38

In the verses before this verse, Allah forbids associating partners with Him, rudeness to parents, He ordered the giving of relatives all of their rights, forbid mis-use of wealth, miserliness and the tying of one's hand to his neck (i.e. withholding ones wealth and being miserly), or spreading it all the way out (i.e. being too openhanded with ones wealth to the detriment of one's own needs and the needs of those under one's responsibility), He forbid killing of humans without justification, illegal sexual acts, and handling the property of orphans except in ways to their benefit. Following all of this, Allah said: "The evil of all such things is hateful in the sight of your Lord."

Allah does not like corruption, and is not pleased with the disbelief of any of His slaves. The worshipper is ordered to repent to Allah constantly, as Allah said:

> "And repent to Allah all of you O, believers in order that you may be successful." Qur'an 71:21

In Sahih Bukhari, it is narrated that the Prophet said:

> "O, people, repent to your Lord for, by the one in whose hand by soul is, I seek forgiveness of Allah and repent to Him each day more than seventy times."

In Sahih Muslim, it is narrated that the Prophet said:

> "Verily clouds come over my heart, and I seek forgiveness from Allah one hundred times in a day."

In the books of *As-Sunan*, Ibn Umar narrates that:

> "We used to count the Prophet saying "My Lord, forgive me and accept my repentance. Surely You are the ever-returning, the Merciful." one hundred times in a single session." In another version he said: "more than one hundred times."

Allah has ordered the Muslims to end good works with the seeking of His forgiveness. The Prophet (sallallahu `alayhi wa sallam) used to seek Allah's forgiveness three times after the conclusion of every prayer and then say:

> "O, Allah you are the Peace and from you is peace blessed are you O possessor of Greatness and Beneficence."

as has been reported in a sahih hadith from the Prophet. Allah mentioned in the Qur'an talking about the believers:

> “Those who seek forgiveness in the small hours of the night.” Qur'an 3:17

ordering them to stand in prayer in the night, and seek His forgiveness in the small hours of the night.

Likewise, Allah concluded the sura entitled *Al-Muzammil*, which is the sura which discusses the night prayer, by saying:

> “And seek the forgiveness of Allah, verily Allah is Forgiving, Merciful.” Qur'an 73:20

And, about the pilgrimage, Allah says:

> “So, when you descend en masse from Arafat, mention Allah in the sacred precincts, and remember Him and how He guided you even though you were before that of those gone astray. Then, move on by the same route as the people and seek the forgiveness of Allah. Verily Allah is Forgiving, Merciful.” Qur'an 2:199

Moreover, Allah sent down near the end of the Prophethood when the Prophet went out on the expedition of Tabuk (the last of his expeditions):

> “Allah has turned to His Prophet (i.e. accepted his repentance) and the migrators and the helpers and those who followed him in the time of difficulty after the hearts of one party of them nearly became diseased. Then, Allah turned to them, He is with them Compassionate, Merciful. (He has also accepted the repentance of) the three who stayed behind (who were boycotted by the Muslims on the order of the Prophet) until the earth seemed to squeeze in on them in spite of its spaciousness, and the remorse pressed in on them and they realized that there was no where to run from Allah except by running back to Him and seeking His acceptance. Then Allah turned to them in acceptance that their repentance may be complete. Verily Allah is the ever-returning, the Merciful.” Qur'an 9:117-118

This was one of the last verses to be sent down.

It has been said that the last verse to be sent down was:

> “When the help of Allah come and victory * And you see the people coming into the *deen* of Allah in droves * Celebrate the praises of your Lord and seek His forgiveness, verily He is ever returning with acceptance.” Qur'an 110

in which Allah ordered the Prophet to conclude his work with the praises of Allah and the seeking of His forgiveness.

Aisha reports in the two books of sahih that the Prophet (sallallahu `alayhi wa sallam) used to say in bowing and in prostration:

> "Glorified are you O Allah, our Lord and with Your praise. O Allah, forgive me." Aisha commented: "Putting the Qur'an into practice."

Also in the two books of sahih, it is reported that he used to say:

> "O, Allah forgive me my mistakes and my ignorance, and my excesses in my affairs and all that which you know better than I. O, Allah forgive me (mistakes done in) jest and in earnest, (and those done) unintentionally and intentionally, and all of that which I may have. O, Allah forgive me that which has come before and that which is still coming, that which I hide and that which I make public - there is no deity but You!"

Also in the two books of sahih is that Abu Bakr said:

> "O, Messenger of Allah, teach me a *du'a* (supplication) with which I can ask Allah in my prayer." The Prophet said: Say: "O, Allah, surely I have oppressed myself to a great degree and none can forgive sins except for You. Forgive

> me with a forgiveness from You and have mercy on me, verily, you are the Forgiving, the Merciful."

And, in the books of hadith known as As-Sunan, it is narrated that Abu Bakr said to the Prophet (sallallahu `alayhi wa sallam):

> "O, messenger of Allah, teach me a *du'a* (supplication) with which I can ask Allah in the morning and the evening." The Prophet said: Say: "O, Allah, Originator of the heavens and the earth, Knower of the unseen and the visible, Lord of everything and its sovereign, I bear witness that there is no deity other than You. I seek refuge in You from the evil within myself, from the evil of the *shaitaan* and his associationism, and from anything which would bring evil to me or to any other Muslim." Say it when you get up in the morning, in the afternoon, and when you lie down to sleep.

Clearly, it is not allowed for anyone to imagine that he is not in need of repenting to Allah and seeking His forgiveness for his sins. Rather, everyone is in constant need of that. Allah said:

> "We offered this trust to the heavens and the earth and the mountains, but they refused to accept its burden and were afraid of it. Then man took it on, verily he is ever prone to criminality, ever prone to foolishness. * That Allah may punish the hypocrites, male and female and the associationists, male and female, and turn in acceptance to the believers, male and female, and Allah is Forgiving, Merciful." Qur'an 33:72-73

So man is criminal and foolish in nature, and the goal of the believing men and women is repentance. Allah has informed us in His book of the repentance of His righteous slaves and His forgiveness of them.

In the two books of sahih, it is recorded that the Prophet said:

> "No one will enter paradise by his actions." The companions asked him: "Even you, O, messenger of Allah?" He said: "Even me, unless Allah envelopes me in His mercy and His grace."

This does not represent a contradiction of the verse in the Qur'an which reads:

> "Eat and drink because of your works which preceded in the days which have passed." Qur'an 69:24

The hadith rejected the equivalence between the good works of the people of paradise and their reward from Allah and rejected the idea of the reward of paradise being in exchange

for these good works in this life. The verse from the Qur'an, on the other hand established the causal relationship between obeying Allah in this life and being rewarded with paradise in the next.

As for the statement of the one who says: "When Allah loves one of His slaves, his sins do him no harm." The meaning of this is that when Allah loves one of His slaves, He inspires him to repent and seek forgiveness and so, when he sins, he never determinedly continues in his sin. Whoever believes that sins could do no harm to someone who determinedly continues to commit them has gone astray, and is in contradiction to the Qur'an, the Sunnah, and the consensus of the first generations of Muslims and the Imams of the Muslims. Rather,

> “Whosoever does an atoms weight of good will see it, and whosoever does an atoms weight of bad will see it.” Qur'an 99:7-8

The praiseworthy slaves of Allah are none other than the ones mentioned in the verse:

> “And rush to forgiveness from you Lord and a garden whose width is like the heavens and the earth which has been prepared for the pious. * Those who spend in good times and in bad, who refrain themselves when enraged, and who are forbearing with people. Allah loves the doers of good. * Those who, when they commit some outrage or oppress themselves (by disobedience to Allah), remember Allah and seek His forgiveness for their sins. And who can forgive sins except for Allah? And they do not persist in the wrong which they did after they know. * Their reward is forgiveness from their Lord and gardens under which rivers flow, to dwell therein forever, and that is the reward of those who strive.” Qur'an 3:133-136

Whoever believes that the decree of Allah is an excuse for sinners is of the same type as the associationists whose statement Allah reported in the Qur'an:

> “Those who associate will say: If Allah had so willed, we would never have associated (partners with Allah), nor would have our forefathers, and we would never have forbidden anything.” Qur'an 6:148

Allah said, in answer to them:

> “In this way those who came before them denied (the truth) until they tasted our wrath. Say: Do you have any knowledge which you can produce for us? You follow only imagination, and you do nothing but guess. * Say: Allah's is the conclusive argument: If He had wished, He would have guided all of you.” Qur'an 6:148-149

If Allah's decree was any excuse, He would not punish anyone among the rejecters of the prophets such as the people of Nuh, 'Aad, Thamud, Al-Mu'tafikaat, and the people of Pharaoh. Nor would He have ordered the punishments (*Al-Huduud*) to be inflicted on those who transgress the boundaries of His law. No one cites the decree of Allah as his argument or excuse except one who is following his *hawa* (whims) without guidance from Allah. He who sees Allah's decree as an excuse for the sinners does not ascribe to them blame nor punishment, thus, it is upon him to blame no one, nor to seek anyone's punishment no matter what they may do to him (since it is all by Allah's decree!). In fact, that which causes pleasure and that which causes pain are the same to him, thus, he should not differentiate between those who do good to him and those who do evil to him. This is clearly unacceptable by common sense, reason, and the rule of shari'a! Allah said:

> “Or should we treat those who believe and do good works the same as the spreaders of corruption in the earth, or should we make those of pious practice as the transgressors?” Qur'an 38:28

> “Should we then treat those who submit (i.e. Muslims) in the same way as as the criminals? What is wrong with you, how do you judge?” 68:35-36

> “Did those who practice evil think that we would make them the same as those who believe and do good works, the same in life and in death? How poorly you judge!” Qur'an 45:21

> “Do you then think that we created you in jest, and that you would not be returned to us?” Qur'an 23:115

> “Does man believe that he is to be left without purpose?”

> i.e. neglected, not ordered with anything, not forbidden anything.

It is recorded in the two books of sahih, that the Prophet said:

> "Adam disputed with Musa. Musa said to Adam: "O, Adam, you are the father of the human race, Allah created you with His hand, and blew into you of His spirit, and made His angels prostrate to you, why did you expel yourself and us from the garden?" Adam said to him: "You are Musa whom Allah favored with His speech, and wrote for you the Taurah with His hand, so (tell me) by how many years before my creation did you find it written about me: “... then Adam disobeyed his Lord and got lost.” (Qur'an 20:121)? Musa said: "By forty years." Then, Adam said: "So how do you blame me for something which Allah had decreed for me before my creation by forty years?" The Prophet said: "And so, Adam defeated Musa in the dispute."

Two groups have gone astray in relation to this hadith. One group rejected it completely (though it is thoroughly authenticated), since it seemed to them to mean the removal of blame and punishment from anyone who disobeyed Allah because of Allah's decree. Another group fell into something even worse (than rejecting the words of the Prophet): They believed that Allah's decree is an excuse for the disobedience of Allah. Some of them may say: The decree of Allah is an excuse for the people of *Al-Haqeeqa* (lit. "reality") who have witnessed it, or those who do not perceive any actions whatsoever originating from themselves, (i.e. who believe they have annihilated themselves "in Allah" - exalted is He above that which they say!). Others say, by way of explanation: Adam won the argument because he is the father of Musa, or because he had repented, or because the sin was in one law, and the blame in another, or because this is in this world only, and not in the next. All of these explanations are false and incorrect.

The meaning of the hadith is that Musa - peace be upon him - did not blame his father Adam except because of the hardship which befell the human race because of Adam's eating from the tree. Thus, he said to him: "Why did you expel your self and us from the garden?" He did not blame him merely for having committed a sin from which he had already repented, for Musa surely knew that one who repents from a sin is not to be blamed for it. Adam had repented from his sin, and did not believe the decree of Allah was any excuse for him. If he believed that, he would not have said after his sin what is reported in the Qur'an:

> “Our Lord, we have oppressed ourselves and if you don't forgive us and have mercy on us, we will be among those in loss.” Qur'an 7:23

Believers are ordered to be patient in the face of calamities and accept the decree of Allah, and they are ordered to seek forgiveness and repent when they commit any sin. Allah said:

> “So be patient, surely the promise of Allah is truth, and seek forgiveness for your sin.” Qur'an 40:55

Here, Allah ordered him to be patient with adversity, and to seek forgiveness from blameworthy actions.

Allah said:

> “No calamity strikes except with the permission of Allah. Whoever believes in Allah, He will guide his heart.” Qur'an 64:11

Ibn Masood said about this verse: "He is the man who is afflicted with a calamity which he knows is from Allah, and so he is patient and surrenders.

So the believers, when afflicted with some calamity such as illness, poverty, or oppression are patient for the ruling of Allah, even if that calamity is because of someone else's sin. For, example, someone whose father spent all of his property in disobedience to Allah such that his children come to poverty must be patient with what has befallen him. If he were to blame his father for what has befallen him, it would be proper to remind him of the decree of Allah.

This type of patience is obligatory in the unanimous opinion of the scholars. Above patience with the decree of Allah is *acceptance* (*ridhaa*) of the decree of Allah. It has been said that acceptance is also obligatory, and it has been said that it is commendable, less than obligatory, and this is the correct opinion. Higher still than acceptance of Allah's decree when afflicted with calamities is to thank Allah for calamities because of what he sees of the beneficence of Allah in giving him that and making it a reason for the expiation of some of his sins, and elevating his rank, and aiding him in turning to Allah and humbling himself before Him, and increasing him in purity of intention and completeness of dependence on Allah and on no one else among His creation.

As for the people of transgression and going astray, you will find them using the decree of Allah as an argument when they sin or follow their lusts and desires, while they attribute their good deeds to themselves when Allah graces them with that. A scholar once said: "When you are obedient you are a *qadariy*, and when you are disobedient you are a *jabriy*. You claim to be with whatever philosophy meets the dictates of your whims." (Note: These are two deviations in thinking which have arisen among the Muslims. A *qadariy* says that man is the creator of his own actions, and that Allah wills the submission of all of His slaves, but some of his slaves overcome the will of Allah, and sin! A *jabriy* says that man is not responsible for his actions since all of them have been decreed by Allah.)

As for the people of guidance and right action, when they do something good they are witnesses to the grace of Allah upon them and that He is the one who was generous with them and granted them Islam, made them of those who establish the prayer, inspired them with *taqwa*, and that there is no power nor strength except from Allah. Their understanding of the decree of Allah prevents them from being overly pleased with themselves, feeling that they deserve praise for their actions, and being injurious to one to whom they have done some good. When they commit some sin, they seek the forgiveness of Allah and repent to Him from their sin.

In Sahih Buhkari, Shaddaad ibn Aws narrates:

> "The Prophet said: The best seeking of forgiveness is for the slave of Allah to say: {O, Allah, You are my Lord, there is not deity other than you. You created me and I am your slave. I am (seeking to) stick to my obligation to you and my promise to you to the extent of my ability. I seek refuge in you

> from the evil which I may do. I return to You with the goodness which You have bestowed on me, and I return to You (in repentance) with my sin. So forgive me; no one forgives sins except for You.} Whoever says this when he wakes up with certainty and conviction and then dies that night will enter paradise."

In another sahih hadith, Abu Dharr narrates from the Prophet of that which he narrated from Allah the Blessed the High that He said:

> "O, my slaves, I have forbidden myself oppression, and have made it forbidden among you, so do not oppress one another. O, my slaves surely you commit mistakes by night and by day, and I forgive all sins without problem, so seek my forgiveness, that I may forgive you. O, my slaves, all of your are hungry except the one whom I feed, so seek from me your sustenance that I may feed you. O, my slaves, all of you are naked except the one whom I have clothed, so seek this from me that I may clothe you. O, my slaves, all of you are lost except the one whom I have guided, so ask me guidance that I may guide you. O, my slaves, you will never be able to harm me, nor will you ever be able to help me. O, my slaves, if the first of you and the last of you, the human of you and the jinn of you were as pious as the most pious one among you, that would add nothing to my wealth. O, my slaves, if the first of you and the last of you and the human of you and the jinn of you were all as evil as the most evil individual among you, that would decrease nothing from my wealth. O, my slaves, if the first of you and the last of you, the human of you and the jinn of you all gathered in a single plain and asked me for their wishes and I granted every one of you what they asked, they would decrease nothing from that which I possess except as the ocean is decreased by the sticking of a needle into it one time. O, my slaves, it is nothing but your works, I keep track of them for each of you, then I reward you fully for them. So, whoever finds good, let him thank Allah, and whoever finds other than that, let him blame no one except himself."

Allah here orders us to praise and thank Him for the good which comes to us, and when we find bad to blame no one but ourselves. Many people speak about "reality" or "the real" (*Al-haqeeqa*) while failing to differentiate between the reality relating to the decree of Allah, His creation of all things and actions, and his determination of events on the one hand, and the reality relating to the orders of Allah, and His *deen* which are related to His pleasure and displeasure. on the other. They fail to distinguish between one who is steadfast in the reality of the *deen* in accordance with the orders of Allah on the tongues of His prophets and one who is only steadfast in following his own feelings and intuitive experiences without subjecting that to the criterion of the Qur'an and the Sunnah. In the same way, many people talk about the term *Shari'a* but fail to differentiate between the

shar' (law) which has been sent down from Allah i.e. the Qur'an and the Sunnah with which Allah sent His Prophet (sallallahu `alayhi wa sallam) and the rulings of a ruler or judge. No one of Allah's creation has any right to go out of or against the Law of Allah, whoever does so is a *kafir* (disbeliever). As for the rulings of the ruler, he is correct sometimes and wrong other times. That is for the case of his being knowledgeable of the law, and righteous and just in his actions. The Prophet said about those who give rulings in the law:

> "Judges are three type: two types in the hell fire, and one type in paradise. A man who knows the truth and judges according to it is in paradise. A man who gives rulings for the people though he is ignorant of them is in the fire. And a man who knows the truth but judges with other than it is in the fire."

The best of the knowledgeable and just judges is the uppermost among the sons of Adam: Muhammad, may the peace and prayers of Allah be upon him. It is reported in the two books of the sahih, that the Prophet (sallallahu `alayhi wa sallam) said:

> "You come to me with your cases, and some of you may be more eloquent and convincing in expression than others. I only judge according to that which I hear, but whoever has received a favorable judgement from me in which I have awarded him what is rightfully his bother's, should not take it, for I have merely cut for him a piece of the hell fire."

The Prophet here informs us that when he delivers a judgement according to that which he hears, but its reality is other than that, it is not allowed for the one who has been rewarded what is not rightfully his to take it, and that this is nothing more than a piece of the hell fire.

This is a point of consensus among the scholars of Islam in relation to all types of property: If the judge rules according to that which he believes to be a valid legal argument such as evidence or admission, though the reality of the case is other than what it appears, it is not allowed for the one given the reward to accept it. If such a ruling is in the area of contractual obligations or cancellations, it is the opinion of most of the scholars that the one granted his wish though the reality of the case is other than what it appears to be is not allowed to accept the benefits of the ruling. This is the position of Malik, Ash-Shafi'i, and Ahmad ibn Hanbal. Abu Hanifa differentiated in this regard between the two types of cases, applying the ruling only in cases dealing with property rights.

The word *Shar'* or *Shari'a* (law) when it is used to mean the Qur'an and the Sunnah, no ally of Allah nor anyone else has any right to go against it or beyond it. Whoever believes that any ally of Allah has a route to Allah other than the following of the Prophet Muhammad (sallallahu `alayhi wa sallam) internally and externally and therefore fails to follow him internally and externally is a *kafir* (disbeliever).

Whoever uses the story of Musa and Al-Khidhr (in Sura Al-Kahf) as a basis for this proposition is mistaken for two reasons:

1) Musa had not been sent to Al-Khidhr, and it was not obligatory upon Al-Khidhr to follow Musa. Musa was sent to the Children of Israil specifically, whereas Muhammad (sallallahu `alayhi wa sallam) was sent with a message for the two free-willed races: humans and jinns. Even if those greater in stature than Al-Khidhr had met the Prophet Muhammad, such as Ibrahim, Musa, or 'Isa, it would have been obligatory upon them to follow him, so what about Al-Khidhr, whether we say that he was a prophet or an ally of Allah? This is why Al-Khidhr said to Musa:

"I have knowledge of the knowledge of Allah which He has taught me and which you do not know, and you have knowledge of the knowledge of Allah which He has taught you and which I do not know" (Narrated by Muslim and Bukhari.)

No one, neither human nor jinn can make such a statement once the message of the Prophet Muhammad has reached them.

2) The three acts of Al-Khidhr reported in the Qur'an contain no violation of the law of Musa anyway, although Musa did not understand the reasons which made them allowed at first. When Al-Khidhr explained them to him, he accepted them. The puncturing of the boat, and then fixing it later for the benefit of its owners for fear of the oppressor who wished to confiscate it was a favor to them, and is allowed. The killing of tyrants and attackers is allowed even if they are young, and if someone's oppression of his parents cannot be prevented except by his death, he can be killed. Ibn Abbas said to the police of Al-Haruuri when he was asked about killing of young boys:

"If you know about them what Al-Khidhr know about the boy in the story, kill them, and if you don't, then do not kill them." (Bukhari)

As for the good deed done to the orphans (the re-building of the wall), and being patient with hunger, these are good acts in which there is no violation of the law of Allah.

If the intended meaning of the words *shar'* or *shari'a* is the ruling delivered by the ruler or judge, he may indeed by an oppressor or he may be just, he may have arrived at the correct ruling or he may be mistaken. Sometimes, the intended meaning of the word is the opinion of the imams of fiqh such as Abu Hanifa, Ath-Thawri, Malik ibn Anas, Al-Awzaa'i, Al-Laith ibn Sa'd, Ash-Shafi'i, Ahmad ibn Hanbal, Dawud and others. The opinions of such people are to be supported by evidence from the Qur'an and the Sunnah. To follow the opinion of others in cases where that is allowed is merely allowed: i.e. it is not obligatory upon the nation of Muslims to follow any one of the imams as it is obligatory to follow the Prophet (sallallahu `alayhi wa sallam). It is also not forbidden to follow the opinion of one

of them (when one is unable to arrive independently at the ruling from the original sources, and when one is aware of the evidence behind the opinion followed), as it is forbidden to follow the opinions of people who speak without knowledge.

If something is attributed to the law which is not from it, such as forged hadith, or twisting the meanings of the texts in ways not intended by Allah and His Prophet, etc., this is a changing of the law (*tabdeel*). We must differentiate between the law sent down, the law re-interpreted (twisted), and the law which has been changed, just as we must differentiate between the reality relating to Allah's decree and creation and the reality relating to Allah's order and His *deen* and between the one who supports his position with evidence from the Qur'an and the Sunnah as opposed to the one who relies solely on his feelings or intuitions.

- Chapter 14 -

In the Qur'an, Allah attributes to Himself the following: Will (*iraada*), to command (*amr*), ruling or decision (*qadhaa'*), permission (*idhn*), prohibition (*tahreem*), to dispatch (*ba'th*), to send (*irsaal*), talk or words (*kalaam*), and to effect or make (*ja'l*). Each of these have been mentioned in the Qur'an with two different meanings. One meaning pertains to the decree of Allah, His creation of things and events, His determination, and His providence, even though they may not be of that which He has ordered, nor what He loves or that for which its doers deserve His reward, or that which makes them among the allies of Allah, those of pious practice. The other meaning pertains to the order of Allah, His law, those actions whose doers are rewarded and honored, and whom He has made among His allies, those of pious practice, His successful party, and His victorious forces. This is one of the greatest differences between the allies of Allah and His enemies: whoever Allah puts to work in that which He loves, accepts, and is pleased with and who dies in that state is one of His allies. On the other hand, one whose actions were of that which Allah dislikes and is displeased with and dies in that state is among the enemies of Allah.

The will of Allah which pertains to His decree for His creation and his determination of things and events envelopes all of His creation. The will of Allah which pertains to his order, on the other hand, includes that which is determined by His love and His acceptance i.e. that with which He has ordered His creation and made it for them a law and a way of life. This deals specifically with faith and righteous action.

About His will as pertains to His decree, Allah said:

> “Whosoever Allah wishes (*Iraada*, decree) to guide, He expands his breast (to accept) Islam, and whosoever Allah wishes to send astray, He makes his breast tight and restricted as one who climbed up rapidly into the atmosphere.” Qur'an 6:125
>
> (Nuh is speaking): “My counsel is of no benefit to you even though I wish to counsel you if Allah wishes (*Iraada*, decree) to misguide you.” Qur'an 11:134
>
> “When Allah decrees (*Iraada*, decree) for a people evil, there is no way to turn it back, and they have no protector other than Him.” Qur'an 13:11

And, about His will (*iraada*) as pertains to His order and His law, Allah said:

> “Whoever is sick or on a journey (let him fast) they number (of days he breaks fast) during other days. Allah wants (*Iraada*, order) ease for you and does not want (same) hardship for you.” Qur'an 2:185

> “Allah does not want (*Iraada*, order) to inflict any hardships on you, rather, He wants (same) to purify you and to complete His favor upon you that perhaps you may give thanks.” Qur'an 5:6

After mentioning that which He has made halal and that which He has made haram in the area of marriage, Allah said:

> “Allah wants to make things clear to you, and to guide you to the ways of those who came before you, and to turn to you in acceptance, and Allah is all-knowing, Wise. Allah wants to turn to you in acceptance, and those who follow their whims and lusts want you to deviate a great deviation. Allah wants to lighten your burden, and man was created weak.” Qur'an 4:26-28

And, when He mentioned that with which He ordered the wives of the Prophet (sallallahu `alayhi wa sallam) and that which He forbid them, He said:

> “Allah only wishes to put away from you all filth, O people of the (Prophet's) household and to thoroughly purify you.” Qur'an 33:33

The meaning here is that He has ordered you, people of the household, with that which will put away from you all filth, and thoroughly purify you. So, whoever obeys His order becomes purified, all filth having been put away from them. The opposite holds for the one who disobeys Allah.

About His command (*amr*) as pertains to His decree, Allah said:

> “Our only statement to any thing when we will it, is to say to it "Be!", and it is.” Qur'an 16:40

> “Our command is no more than like the bat of an eye.” Qur'an 54:50

> “The analogy of the life of this world is none other than like the water which we send down from the sky. It mixes with the plants of the earth, that which is eaten by people and cattle. Then, when the earth has taken on its adornment and become beautiful, and when its people imagine that they have gained power over it, our command comes to it by night or by day, and we make it dry and barren, as if it had never been fertile and alive. Thus we explain our signs to a people who ponder.” Qur'an 10:24

And, about His command (*amr*) as pertains to His order and His law, Allah said:

> "Verily, Allah commands you with justice, doing of good, and giving to (needy) relatives and forbids you obscenity, disreputable acts, and transgression on the rights of others. He warns you that perhaps you may take heed." Qur'an 54:90

> "Verily, Allah commands you to render back your trusts to those to whom they are due, and when you judge between the people to judge with justice. How excellent is the warning which Allah gives you. Verily, Allah is all-hearing and all-seeing." Qur'an 4:58

About His permission as pertains to His decree or determination, Allah said speaking about sorcerers:

> "But they are not capable of bringing harm to anyone except with the permission of Allah." Qur'an 2:102

i.e. except by His decree and His determination of that harm to take place. The meaning cannot be His permission in the other sense, because sorcery is never part of that for which Allah has given His permission in the law. About His permission pertaining to His order and His law, Allah said:

> "Or, do they have some partners (which they associate with Allah) who have ordained for them laws in the *deen* for which Allah gave no permission?" Qur'an 42:121

> "Verily, we have sent you as a witness, a bringer of glad tidings, a warner, and a caller to Allah with His permission." Qur'an 33:45-46

> "And we have never sent a prophet except in order that he be obeyed with the permission of Allah." Qur'an 4:64

> "Those date trees which you cut down and those which you left standing on their roots were all with the permission of Allah." Qur'an 59:5

About His ruling, setting, or decision which pertains to His decree, Allah said:

> "And He decided (that they would be) seven heavens in two days." Qur'an 32:12

> "When He decides anything, He merely says to it "Be!", and it is." Qur'an 2:117

And, about the same word (*qadhaa*') to decide, but pertaining to His order and His law, Allah said:

> “And Allah has decided that you should worship nothing except Him.” Qur'an 17:23

i.e. He ordered that we would worship nothing except Him, and not that He decreed or determined that, for people have surely worshipped other than Allah as He has informed us in many places in the Qur'an, as in the verse:

> “And they worship other than Allah that which will not harm them nor benefit them, and they say: "These are our intercessors before Allah."“ Qur'an 10:18

Allah reports the prophet Ibrahim saying to his people:

> “Do you see that which you worship - you and your forefathers - all of them are enemies to me except for the Lord of the worlds.” Qur'an 26:75-77

> “There is for you a good example in Ibrahim and those with him when they said to their people: "We are innocent of that which you worship other than Allah. We reject you and enmity and hatred has appeared between us forever unless and until you believe in Allah alone." With the exception of Ibrahim's statement to his father: "I will seek forgiveness for you, but I possess no power to help you in front of Allah.” Qur'an 60:4

> “Say, O, you disbelievers * I do not worship that which you worship. * And you do not worship that which I worship. * And I do not conform to your manner of worship. * And you do not conform to my manner of worship. * You have your deen and I have mine.” Qur'an 109:

These words indicate His lack of association with their deen, and do not indicate His acceptance thereof, as Allah said in another verse:

> “If they call you a liar, say: "To me are my actions, and to you are your actions. You are innocent of that which I do, and I am innocent of that which you do.” Qur'an 10:31

Whoever among the deviants thinks that this indicates Allah's acceptance of the *deen* of the disbelievers is among the greatest in lies and disbelief (*kufr*), just as one who believe that Allah's statement:

> “And Allah has decided that you should worship nothing except Him.” Qur'an 17:23

means that He has decreed that, and that since Allah's decree is never turned back and must be, that the idol worshippers did not worship other than Allah. Such people are among the biggest disbelievers in the revealed books.

About His act of dispatching (*ba'th*) pertaining to His decree, Allah said:

> “When the first of the promises comes, we will dispatch upon you some slaves of ours, very vicious in warfare, who will (take over your countries such that they) move freely among your houses. This is the promise of Allah which will come to pass.” Qur'an 17:5

And, about the same act of dispatching, but pertaining to His order, Allah said:

> “He is the one who dispatched among the illiterate folk a messenger from among them. He recites to them Allah's verses, purifies them, and teaches them the book (i.e. Qur'an) and the wisdom (i.e. the Sunnah).” Qur'an 62:2

> “And we have dispatched in every nation a messenger (who enjoins them) to worship Allah, and stay away from the devils.” Qur'an 16:36

About His act of sending, and pertaining to His decree, Allah said:

> “Do you not see that we send the devils upon those who disbelieve. They excite them and get them greatly stirred up.” Qur`an 19:83

> “He is the one who sends the winds as harbingers of His mercy.” Qur'an 25:48

And, about His act of sending, but pertaining to His order, Allah said:

> “Verily, we have sent you (i.e. Muhammad) as a witness, a bringer of glad tidings, and a warner.” Qur'an 33:45

> “And We sent Nuh to his people” Qur'an 71:1

> “And we have sent to you a messenger as a witness over you just as we sent a messenger to Pharaoh.” Qur'an 73:15

> “Allah selects messengers (i.e. those who are sent) from among His angels, and from among the people.” Qur'an 22:75

About His effecting something or making, pertaining to His decree, Allah said:

> “And we made them (i.e. Pharaoh and his followers) imams who call people to the fire, and on the day of Qiyama, they will not be helped.” Qur'an 28:41

And, about His making, but pertaining to His order, Allah said:

> “And for each (i.e. of the prophets) we assigned a law and a program.” Qur'an 5:48

> “Allah did not make baheera, sa'iba, waseela, nor haam.” Qur'an 5:103

About His act of prohibition pertaining to His decree, Allah said:

> “And we had prohibited him (i.e. Musa) breast-feeding before that (i.e. decreed that it would not take place.)” Qur'an 28:12

> “Verily, it (i.e. Palestine) is prohibited to you for forty years (i.e. you will not enter it). You will wander aimlessly in the earth.” Qur'an 5:26

And about His prohibition, but pertaining to His order, Allah said:

> “Prohibited to you are the meat of animals found dead, blood, the meat of pigs, and of that which was sacrificed to other than Allah.” Qur'an 5:3

> “Prohibited to you (i.e. for marriage) are your mothers, daughters, sisters, paternal aunts, maternal aunts, your brother's daughters, and your sister's daughters...” Qur'an 4:23

Allah also mentioned His words in the two senses being discussed. About His words pertaining to His decree, Allah said:

> “And Maryam, the daughter of 'Imraan who preserved her chastity until we blew into her of our spirit. She believed in the words (i.e. the decree) of Allah and His books (i.e. His law), and was of the obedient ones.” Qur'an 66:12

The Prophet (sallallahu `alayhi wa sallam) used to say:

> "I seek refuge in all of the perfect words of Allah from the evil which He has created, from His anger, His punishment, the evil ones among His slaves, from the whisperings of the devils, and from their attending me."

> "Whoever settles down in a place of rest (for the night) and says: {I seek refuge in the perfect words of Allah from the evil which He has created} will not be harmed by anything for the period of his stay at that place." (Muslim)

The Prophet used to say:

> "I seek refuge in the perfect words of Allah beyond which neither righteous nor corrupt can go from that which He has caused to procreate in the earth and that which comes out therefrom; from the evil of the temptations of the night and the day, and from the evil of every unexpected visitor, except one who comes unexpectedly with good, O Merciful."

The "perfect words of Allah beyond which neither righteous nor corrupt can go" are the words with which He created all creation, both things and events. Neither righteous nor corrupt nor anyone else can overcome or circumvent Allah's decree, His power, His determination of events, and His creation of them. As for the words of Allah as pertains to His order and His law, they are the revealed books and all that is contained therein in terms of His orders and His forbiddances. The righteous are those who obey these words of Allah, and those who disobey them are the corrupt ones.

The allies of Allah, those of pious practice, are those obedient to the words of Allah which pertain to His order as well as His making (*ja'l*), His permission (*idhn*), and His will (*iraada*) in the sense that all of these words have been used pertaining to His order and His law.

As for His words pertaining to His decree beyond which neither righteous nor corrupt can go, they envelope all of the creation. Even Iblis and his forces, all of the disbelievers, and all of the people of hell are in harmony with the decree of Allah at all times. The creation, though they may all come together in their being under the full control and in harmony with the decree of Allah, His power, and His determination, they diverge in relation to their harmony or lack thereof with the order and forbiddance of Allah, His love, His acceptance, or His anger.

The allies of Allah, those of pious practice, are those who do what has been ordered, and stay away from what has been forbidden, and are patient to the extent of their ability. Allah loves them and they love Allah; He accepts them, and they are content with Him.

His enemies are the allies of *shaitaan*, even though they are under His power and His decree, He dislikes them, is angry with them, curses them, and opposes them.

A detailed exposition of this topic has another place. I only wanted to briefly call attention to the major categories of differences between the allies of the Merciful and the allies of

shaitaan. In a word, the criterion for distinguishing between them is the degree of their agreement with the Prophet (sallallahu `alayhi wa sallam). He is the one by means of whom Allah differentiated between His pious allies, and His rebellious enemies, between His allies the people of paradise and His enemies the people of hell, between His allies, those of guidance and correct action and His enemies the people of misguidance, going astray and corruption. His enemies are the party of *shaitaan*, and His allies are those in whose hearts He has written faith, and those whom He has aided with a spirit from Him. Allah said:

> “You will never find a people who believe in Allah and the last day putting out their love for those who oppose Allah and His Prophet, even though they be their fathers or their sons or their brothers or their clansmen. These are the ones in whose hearts Allah has written faith and He has aided them with a spirit from Him.” Qur'an 58:22

> “When your Lord communicated to the angels: "I am with you, so help those who believe to be firm. I will strike fear into the hearts of those who disbelieved, so strike them on their necks, and strike them likewise on all of their extremities.” Qur'an 8:12

Allah said about His enemies:

> “And, verily, the devils pass suggestions to their allies, so that they might dispute with you.” Qur'an 6:121

> “Thus, we have made for every prophet an enemy: devils among humans and among the jinn. They transmit to one another appealing (but false) arguments.” Qur'an 6:112

> “Should I tell you upon whom the *shayateen* descend? They descend upon every forging sinner. They cast to them the hearing (which they "snatched" from the heavenly assembly), and most of them are liars.” Qur'an 26:221-223

> “And the poets, who are followed by those gone astray, did you not see that they are in every valley wandering aimlessly? And that they say that which they do not do? Except for those who believe and do good works and remember Allah much. They are victorious after having been oppressed. The oppressors will soon know the destiny for which they have been destined.” 26:224-227

> “I swear by that which you see, * and that which you do not see, * It is none other than the message (delivered by) a noble messenger (i.e. Jibreel). * It is not the speech of poet - how little is your faith. * Nor is it the speech of a sorcerer - how little you remember. * (It is) the message sent down from the Lord of the worlds. * If he (i.e. Muhammad) were attempt to forge in our name any statements, * We would seize him by his right hand. * Then, we would cut his jugular vein. * None of you at that point would be able to help him in the least. * Verily, this is a reminder for those of pious practice, * and verily, we know that among you are those who deny the message. * And surely it will be a great source of grief for the disbelievers, * And surely it is the certain truth, * so praise the name of your Lord, the Great.” Qur'an 29:38-52

> “And so, remind them. You are not, by the grace of your Lord a sorcerer, nor insane * Or do they say (he is) a poet, let us await his death (and be done with him) * Say: wait, then, and I am with you among those who wait. * Is it that their dreams order them with this, or are they a criminal people? * Or do they say that he made it up and falsely attributed it to Allah? No, they do not believe. * Let them bring a discourse similar to it (i.e. the Qur'an) if they speak the truth.” Qur'an 52:29-34

Allah asserted the freedom of His Prophet from any of the traits of those to whom the *shayateen* (devils) become attached such as the sorcerers, the poets, and the insane. He also explained that the one who brought the Qur'an to the Prophet is none other than a noble angel who Allah selected especially for the job. Allah said:

> “Allah selects messengers from among His angels, and among the people.” Qur'an 22:75

> “Verily, it is the sending down of the Lord of the worlds. * The trustworthy spirit (i.e. Jibreel) came down with it. * (And implanted it) upon your heart, so that you would be among the warners. * In a clear Arabic tongue.” Qur'an 26:192-195

> “Say: Whoever is an enemy of Jibreel, (know that) it was he that brought (the Qur'an) down to you heart with the permission of Allah.” Qur'an 2:97

> “So when you (start to) read the Qur'an, seek refuge in Allah from the accursed *shaitaan*. * Surely, he has no power over those who believe and trust fully in their Lord. * His authority is only over those who turn to him and are therefore associationists. * And when we replace one verse (i.e. abrogate it) with another - and Allah knows best that which He sends down - they say

> that you are an imposter. On the contrary, most of them know not. * Say: the sanctified spirit has brought it (including both the first verse, and the one which came to replace and abrogate it) down from your Lord truthfully in order to fortify those who believe, and as a guidance and a glad tiding for those who submit." Qur'an 16:98-102

Allah has referred to Jibreel as the trustworthy spirit, and as the sanctified spirit. Allah said in Sura No. 81, *At-Takweer*:

> "And so I swear by that which withdraws * Which runs a course, which goes into concealment" 81:15-16

i.e. the stars and the planets which are in the sky, but concealed from sight before they come out. When they appear, people see them running in courses in the sky. Then, when they again set, they go to their places of concealment which hides them from the eyes of men.

> "And by the night as it fades away." 81:17

i.e. when it turns to go, and the morning begins to come in.

> "And by the morning as it begins to breathe" 81:18

i.e. comes in,

> "Verily, it is the statement (delivered by) a noble messenger (i.e. Jibreel), high in station with the Possessor of the Arsh, respected and obeyed there, trusted." 81:20-21

i.e. respected and obeyed by the inhabitants of the heavens.

> "Your companion is not afflicted with jinn (is not insane)" 81:22

i.e. your companion with whose presence Allah has favored you, when he dispatched him to you as a messenger of your own species and among your companions, since you would not have been able to withstand the seeing of angels. Allah said:

> "They say: Why isn't an angel sent down to us? If we were to send an angel, the whole affair would be concluded, and they would be granted no respite. If we had made him (i.e. the messenger) an angel we would have made him (appear to them in the form of) a man, and would surely have confused them in that in which they seek to cause confusion." Qur'an 6:8-9

> “And he has seen him on the clear horizon.” Qur'an 81:23

i.e. Muhammad saw Jibreel, peace be upon them both.

> “And he (i.e. Muhammad) is not Miserly (dishonest) with the unseen.” Qur'an 81:24

This verse has been recited with two slightly different adjectives being negated from the Prophet. The first one means dishonest or suspect, i.e. the Prophet is not dishonest nor does he misrepresent anything about the knowledge of the unseen which Allah has shown to him. The word in the other reading of the verse means miserly, and the meaning is that the Prophet explains fully all that which Allah has shown him of the unseen, and does not withhold or hide any of that knowledge, refusing to give it out except in exchange for payment, as those do who withhold the knowledge that they have unless they are paid something for it.

> “And it is not the statement of an accursed devil.” Qur'an 81:25

Allah asserts that Jibreel is certainly not a devil (*shaitaan*), just as He asserted that Muhammad (sallallahu `alayhi wa sallam) is not a poet or a sorcerer.

The allies of Allah, those of pious practice are those who follow the example of Muhammad (sallallahu `alayhi wa sallam). They do that which he enjoined, and stay away from that which he interdicted and forbid. They follow his example in those things in which Allah has instructed them to follow him. So He aids them with His angels and a spirit from Him, and casts into their hearts some of His light. They are given *karamaat* (miraculous occurrences) with which Allah honors (*yukrimu*, from the same root as *karamaat*) the best among His allies, those of pious practice. The *karamaat* of the allies of Allah are for the purpose of aiding them in convincing people of the truth and calling them to the way, or to fill a need of the Muslims, just as the miracles of the Prophet were for these two purposes.

The *karamaat* of the allies of Allah only come about because of the blessing of following the Prophet (sallallahu `alayhi wa sallam), so they are, in reality, a part of the miracles of the Prophet (sallallahu `alayhi wa sallam) of which there were many, such as the splitting of the moon (Bukhari and Muslim), the pebbles which glorified Allah in his hand (At-Tabarani and Al-Bazzaar), the leaning of the tree toward him (Muslim), the tree-trunk becoming sad when he stopped using it as a Minbar (Bukhari and Muslim), his being shown Jerusalem in all its details when the Makkans refused to believe that Allah had taken him there in the night (Buhkari and Muslim), his telling the companions about what was and what will be - and they forgot some and remembered some (Muslim), his coming with the Qur'an, large amounts of food appearing from a little on many occasions, such as in the battle of the trench when the whole army ate their full from a single pot of food without decreasing it in

the least (Muslim and Bukhari). The whole army quenched their thirst in the battle of Khaibar from a single water skin without decreasing it, and the stores of the army were filled from a little food in the year of Tabuk without decreasing it, and they were about 30,000 troops. Water was seen to spring from between the fingers of the Prophet (sallallahu `alayhi wa sallam) on many different occasions in quantities sufficient for all of those with him, as in the battle of Hudaibiya in which they were 1400-1500 men. He returned the eye of Abi Qatada when it ran out on his cheek and it became the better of his two eyes (weak hadith). When he sent Abdullah ibn 'Ateek to kill Abi Raafi', and he fell down and broke his leg, the Prophet rubbed over his leg, and it was healed (Bukhari). He once fed one hundred and thirty people from a roasted animal, he tore off a piece for each one and made it two pieces. All of them ate, and there was still meat left. And he allowed Abdullah the father of Jabir to pay his debt to a Jew to whom he owed thirty camel loads of dates. Jabir said: The Prophet told the creditor to take all of the dates there were on the trees as payment for his debt, but he refused (seeing that they were not equal to the amount due). Then the Prophet (sallallahu `alayhi wa sallam) walked among the trees and said to Jabir: Cut for him (what he is owed). He was paid his thirty camel-loads, and seventeen more camelloads were left over. There are many other examples of the miracles of the Prophet, I have collected about one thousand of them.

The *karamaat* of the companions and those who followed them and the righteous ones are very many in number. Asyad ibn Hudhair used to see a cloud filled with what appeared to be many lamps which appeared to him when he read the second chapter of the Qur'an (Al-Baqara). These were angels who came down for his reading (Bukhari). Angels used to greet 'Imran ibn Husein. Salman and Abu Ad-Dardaa' used to hear the praises of Allah emanating out of the plate out of which they were eating, or out of the food. Abbad ibn Bishr and Asyad ibn Hudhair once left the presence of the Prophet (sallallahu `alayhi wa sallam) on a dark night. A light came to them and guided them on their way, and when they parted ways, the light split into two, one for each of them. This was narrated by Al-Bukhari and others.

And, in the well known story found in both Muslim and Bukhari, Abu Bakr went to his home with three guests. Each time one of them ate a piece of food, a bigger piece appeared underneath it. They all ate their fill, and the food was more than it had been in the first place. When Abu Bakr and his wife saw this, they took it to the Prophet (sallallahu `alayhi wa sallam). Many groups of people then came and all ate their fill.

Khabib ibn Adiy was once a prisoner of the associationists in Makka, and grapes used to be brought to him which he ate, though there are no grapes in or around Makka.

'Aamir ibn Fuhaira was killed as a martyr. They searched for his body, but could not find it. He had been lifted up after being killed. 'Aamir ibn At-Tufail saw him raised up. 'Urwa said: They saw that the angels had lifted him."

Umm Ayman set out in migration to the Prophet (sallallahu `alayhi wa sallam) at Madina, having neither food nor water. She nearly died of thirst. When it was the time of breaking fast (she was fasting), she heard a sound near her head. When she raised her head, she saw a pitcher of water hanging in the air. She drank and quenched her thirst, and was never again thirsty for the rest of her life.

Safina, the possession of the Prophet, once met a lion on the road. When he told that lion that he was a messenger sent by the Messenger of Allah, the lion walked with him until he safely reached his destination. (Sahih hadith narrated by Al-Haakim.)

Al-Baraa' ibn Malik used swear by Allah to certain things, which always came to pass. When fighting became very intense, the Muslims used to say to him: O, Baraa', swear by your Lord! Then, he would say: O, Lord, I swear by You for that victory which you have granted us. The enemy would then be defeated. In the battle of Al-Qadisiya, however, he said: I swear by You O, Lord for the victory which you have granted us, and for making me the first martyr. The Muslims were granted victory in that battle, and Al-Baraa' was killed as a martyr.

Khalid ibn Al-Waleed once surrounded an impenetrable fortress. The people inside said to him: We will not come out until you drink poison. Khalid drank the poison, but it did him no harm.

Sa'd ibn Abi Waqqaas used to have his supplications answered (The Prophet had asked Allah to grant him his wish when he supplicated). Whatever he asked for was granted. He was the one who defeated the forces of Kisrah, and conquered Iraq.

Umar ibn Al-Khattab once sent out an army and assigned a man named Sariah as its leader. While Umar was giving the Khutba, he began screaming, while still on the minbar: O Sariah, the mountain! O Sariah, the mountain, the mountain! Later, a scout from the army came to Madina. When Umar asked him the news of the army, he said: O leader of the believers, we met the enemy and were being defeated. Suddenly, there was someone screaming: O Sariah, the mountain! O Sariah, the mountain! So, we put our backs to the mountain, then Allah defeated them. (This is narrated with a good, i.e. *hassan* chain of narration)

A woman named Az-Zaneera was tortured because of her Islam, but refused to change her position until she went blind from the torture. The associationists said: Al-laat and Al-'uzza (two idols in the ka'aba before Islam) have taken her sight. When she heard this, she said: No! By Allah! And Allah gave her back her sight.

Saeed ibn Zaid asked Allah to take the sight of Arwa bint Al-Hakam when she lied against him (and took some of his land by lying), saying: O, Allah, if she is lying, make her blind

and kill her in her land! She became blind, and fell into a pit on her land shortly thereafter and died.

Al-'Alaa' ibn Al-Hadhrami was the appointed governor of the Prophet over Bahrain. He used to say in his du'a (supplication): O all-knowing (*'aleem*), O Wise (*haleem*), O Great ('*adheem*), and his prayers were answered. Once he prayed to Allah to give them water to drink and to make ablutions when there was a drought, and it was granted. Another time they were faced with a body of water which they could not cross with their horses. They crossed on top of the water such that not one saddle became wet. He asked Allah that his body not be seen after his death, and when he died, they could not find his body in his grave. Things like this also used to happen to Abi Muslim Al-Khawlaani, who was once thrown into fire. He set out with some companions from the encampment of the Tigris river which was throwing out pieces of wood because of high waters. He turned to his companions and said: Did any of you lose something out of his supplies, so that I can pray to Allah for its return? One of them said: I have lost a nose-bag. He told the man to follow him, which he did until he found it hanging from something and he took it. Al-Aswad Al-'Ansiy sought him out when the former had made his false claim to prophethood. When he found him, he said to him: Do you testify that I am the messenger of Allah? Abi Muslim said to him: I can't hear you. Al-Aswad said: Do you testify that Muhammad is the messenger of Allah? He said: Yes! Al-Aswad then ordered a fire to be built and threw him into it. They found him standing in the middle of the fire and praying - it had become for him coolness and peace.

He came to Madina after the death of the Prophet (sallallahu `alayhi wa sallam), and Umar had him sit down between himself and Abu Bakr As-Siddique, may Allah be pleased with them, and said: Praise is to Allah who did not bring about my death until I was able to see one from the nation of Muhammad for whom Allah did as He did for His friend Ibrahim. His slave girl once put poison in his food, but it had no effect on him. Another time, his wife had another woman pose as her in her bed, and he asked Allah against her, and she became blind. When she came to him asking forgiveness and repenting to Allah, he again prayed to Allah, and she regained her sight.

'Aamir ibn Abduqais used to receive a pension of two thousand dirhams and put them in his sleeve. He would give large numbers of coins to anyone who asked him along the way, and would reach his house with same number with which he started, and the same weight. He once passed by a caravan which was being held up by a lion. He came to them until his robe brushed against the lion. Then he put his foot on the lion's neck and said: You are nothing more than one of the dogs of the Merciful, and I feel shame in front of Allah to fear anything other than Him. The caravan passed and went on its way. He asked Allah to make purification easy for him in the winter, and water used to be brought to him giving off steam. He asked Allah to keep *shaitaan* away from his heart when he was in prayer, and shaitaan could not get to him after that.

Al-Hajjaaj could not find Al-Hassan Al-Basry for a period of time. He had his men enter his dwelling many times, but Al-Hassan prayed to Allah and they did not see him. Once he prayed against some of the *khawaarij* who were harassing him, and they fell over dead.

The horse of Wasla ibn Asheem once died during a battle. He said: O, Allah, do not allow me to become indebted to one of your creation. He prayed to Allah, and He brought his horse back to life. When he reached his house, he said to his sons: O, my sons, take the saddle off the horse, for I have only borrowed him. When they removed the saddle, the horse died. Another time, he became hungry while in the area of Ahwaz, and so he prayed to Allah for food. Then a quantity of fresh dates in a silk garment fell down behind him. He ate the dates, the piece of silk remained with his wife for a period of time. Once a lion came to him while he was praying in a thicket at night. When he concluded his prayer, he said to the lion: Go seek your sustenance elsewhere! The lion then turned and left, yelping.

Saeed ibn Al-Musayyib, during the days of *Al-Harra* used to hear the adhaan coming from the grave of the Messenger of Allah (sallallahu `alayhi wa sallam) at the times of prayer while the masjid was empty and he was alone.

A man from the tribe if *An-Nakh'* was travelling when his donkey died. His companions said to him: Give us your load and we will divide it up between our animals. He said to them: Give me a little time. He made very meticulous ablutions, prayed two rakaat of prayer, and made du'a to Allah. Allah brought his donkey back to life, and he continued on his way, with the full load on his own donkey.

When Uwais Al-Qarany died, they found among his clothes burial shrouds which he had never had before. Then they found for him a grave already dug with the *lahd* in stone. (The *lahd* is a recession in the bottom of an Islamic grave into which the body is placed, it is then covered with boards or other material, so the dirt is not thrown directly on the body when filling the grave.) So they wrapped him in those shrouds, and buried him in that grave.

'Amr ibn 'Uqba ibn Farqad was once praying in intense heat when a cloud came over him and give him shade. Wild animals used to guard him while in the wilderness tending the riding animals of his companions. He used make a condition on his companions when they went to a battle that they would allow him to serve them if they returned from the battle, then he would tend their animals for them.

When Mutarraf ibn Abdullah ibn Ash-Shakheer entered his house, his household utensils used to glorify Allah along with him. He was once walking in pitch darkness with a friend, and the tip of a whip became a light for them, showing them the way.

When Al-Ahnaf ibn Qais died and was being buried, someone's hat fell into the grave. When he descended into the grave to get it, he saw that his grave had been expanded for him for as far as the eye could see.

Ibrahim At-Taimi used to stay for one or two months without eating anything. One day, he went out to look for food for his family, but could not find any. He came to a level patch of reddish dirt, and took some of it in his bag. When he reached home and they opened it, they found it to be fine red millet. Every time he planted any of that millet, it produced nothing but spikes full of grain from its root to its top.

'Utba Al-Ghulam asked his Lord for three things: a beautiful voice, abundant tears, and food to eat without difficulty. After that, whenever he read the Qur'an, he wept and caused others to weep. He was always seen shedding tears. He used to go to his house, and find therein his food, having no idea how it got there.

Abdulwahid ibn Zaid was afflicted with semiparalysis. He asked Allah to release his body members at the time of making ablutions. His affliction used to disappear long enough for him to make his ablutions, and then return as before.

All of the above were examples of the *karamaat* of the companions and the *tabi'een* (the first generation after the companions). This area is very wide, and I have dealt extensively with the *karamaat* of the allies of Allah elsewhere.

As for that which I myself have witnessed and have direct knowledge of in this time (Ibn Taymiyya lived in the seventh century after the Hijrah), it is very many cases indeed. It is important to know the these *karamaat* occur for two basic reasons: for some need on the part of the one granted them, or to aid him in calling others to guidance. If a believer needs these occurrences because of some weakness in his faith, or because of some material need, he may be granted that which strengthens his faith, or fills his need. Another one who is greater in *wilaya* (closeness or alliance) to Allah than him may not be in need of such things, and so they do not occur for him because of his higher level, and his lack of any need for them, not because of any lack in his *wilaya* to Allah. This is why these things were much more common among the *tabi'een* than among the companions of the Prophet (sallallahu `alayhi wa sallam). This is different from the one on whose hands *karamaat* occur, not for any need on his part, but for the purpose of guiding people and for filling their needs. Those granted this type of *karamaat* are on a much higher level than the first type.

All of this is completely different from the satanic states, such as the state of Ibn Sayyaad who appeared in the time of the Prophet (his story is found in both Muslim and Bukhari). Some of the companions thought that he was *Ad-Dajjaal* (Anti-Christ, as the Christians call

him), and the Prophet withheld his judgement on that at first, until it became apparent to him that he was not Ad-Dajjaal.

> "The Prophet said to him: I have hidden something for you. Ibn Sayyaad said: Ad-dukh, Ad-dukh. The Prophet (sallallahu `alayhi wa sallam) had hidden for him the chapter of the Qur'an called Ad-Dukhaan. Then, the Prophet said to him: Be silent, for you will never exceed your bounds!"

He means: You are only one of the sorcerers. The sorcerers have partners among the *shayateen* (devils) who inform them of many unseen things by means of the hearing which they "steal" from the heavenly assembly. Then, they mix the truth with lies, as in the hadith found in the collection of Bukhari and others in which the Prophet (sallallahu `alayhi wa sallam) said:

> "Verily, the angels descend to the clouds, and they mentions that which has been decreed. The *shayateen* come and steal a listen, and then pass it on to the sorcerers. They lie along with it one hundred lies from themselves."

In the collection of Muslim, the following is narrated on the authority of Ibn Abbas:

> "Once while the Prophet was among a group of the Helpers, they saw a shooting star. The Prophet (sallallahu `alayhi wa sallam) said: What did you used to say in the jahiliya when you saw these? They said: We used to say that some great person has died or some great person has been born. The Prophet said: Verily, these are not thrown for the death of anyone, nor for the life of anyone. Rather whenever our Lord decrees something, the carriers of the Throne praise Him, then the inhabitants of Heaven below them, then those below them, until their praise reaches this lowest heaven. Then, the inhabitants of the seventh heaven ask the carriers of the Throne: What has your Lord said? So they inform them, then the inhabitants of each heaven ask those above them, until the news reaches the lowest heaven. Then the devils try to steal a listen, but these things are thrown at them. (Whatever they get) they send to their allies. That which they deliver as it is, is the truth, but they add to it." In another version, Muammar asked As-Zuhri (one of the narrators): "Were they thrown at them in the jahiliya (i.e. before Islam)? He said: Yes, but they increased after the commissioning of Muhammad (sallallahu `alayhi wa sallam)."

Al-Aswad Al-'Ansiy who claimed to be a prophet had *shayateen* who informed him about various unseen things. When the Muslims fought him, they were afraid the devils would inform him of what they were saying about him. Finally, his own wife helped the Muslims against him when his *kufr* (disbelief) became clear to her, and the Muslims killed him.

Musailama Al-Kadhdhaab (another imposter who claimed prophethood) also had with him devils who informed him about some of the unseen, and helped him in various ways.

There are many such examples throughout history, such as Al-Harith Ad-Dimashqiy who appeared in Syria-Jordan in the time of Abdulmalik ibn Marwan, and claimed to be a prophet. His *shayateen* used to take his feet out of the leg irons, and prevent weapons from penetrating his body. Marble slabs praised Allah when he rubbed his hand over them. He used to see people walking and riding up in the sky and would say that they were the angels. In reality, they were nothing but the Jinn. When the Muslims captured him and prepared to kill him, the executioner thrust his spear at him, but it would not penetrate his body. Abdulmalik said to him: You forgot to say Bismillahi. The executioner then said the bismillahi, and killed him.

This is the condition of the people of the satanic states: their devils neglect them and flee when that which drives them away is mentioned to them such as *Ayat-ul-Kursiy* (the verse in the Qur'an 2:255). It is recorded in Muslim and Bukhari that:

> "When the Prophet (sallallahu `alayhi wa sallam) appointed Abu Huraira to guard the property of Zakat-ul-Fitr, a man came each night and stole some of the property. Each time this happened, Abu Huraira caught him and held him until he repented and begged to be released. The Prophet said to him: What did your prisoner do last night? Abu Huraira said: He claimed that he will not return. The Prophet said: He lies, surely he will return. On the third time, the man said to Abu Huraira: Leave me, and I will teach you that which will benefit you. When you go to bed read *Ayat-ul-Kursiy*. Allah's protection will continue to be with you and no *shaitaan* will be able to come near you until morning. When Abu Huraira informed the Prophet of what *shaitaan* said, the Prophet said: He has spoken the truth and he is a great liar. Then the Prophet informed him that his nightly visitor was none other than *shaitaan*.

Thus, if one reads this verse during a satanic state with true intention, it will eliminate it, such as one who entered fire with a satanic state, or attends the listening to whistling and banging (i.e. music and percussion) until the devils descend upon him and speak on his tongue talk of which the man himself knows nothing, and perhaps understands nothing also. He may amaze some of the people by telling them something which is in their hearts, or he may speak in different languages, as the jinn speaks on the tongue of the possessed. The one to whom these things occur is unaware or them just like the possessed which the devil strikes down with his touch, possesses him, and speaks on his tongue. When he comes out of it, he has no recollection whatsoever of what he said.

This is why possessed people are sometimes beaten in such a way that would kill a normal person of his build or make him very sick, but it has no effect on him. When he comes out

of it, he will say that he felt no beating, because the beating was not hitting him, it was hitting the jinn which had occupied him.

Among these people also are those to whom the *shaitaan* brings foods, fruits and sweets which are not found in the area of the person. Others are flown by their jinn to Makka or to Jerusalem or other places. Some of them are carried to Arafat on the day of standing at Arafat in the Hajj, and are returned the same night. He has not made a legal Islamic Hajj. He goes in his ordinary clothes, does not enter Ihram when passing the point of doing so, does not pronounce the "Labbaik" of the Hajj, does not stand at Muzdalifa, does not perform Tawwaf (circumambulation) of the Ka'ba at Makka, does not run between Safa and Marwa, and does not throw the stones at the boulders symbolizing the devil. No, he just goes to Arafat in his ordinary clothes, and comes back the same night. This is not a valid Hajj in the consensus of all of the Muslims. It is like one who comes to the Friday prayer and prayers without ablutions to other than the direction of prayer. One of these people who were carried to Arafat on the day of standing saw angels in his sleep after his return recording the reward of the pilgrims. He asked them: Aren't you going to record me? To which they answered: You are not one of the pilgrims. i.e. You did not perform a legal Islamic Hajj.

There are many differences between the *karamaat* with which Allah honors His allies, and the satanic states which seemingly resemble them. For example, the *karamaat* of the allies of Allah are a result of faith and pious practice, while the satanic states are a result of that which Allah and His Prophet have interdicted. Allah said:

> “Say: That which my Lord has forbidden is none other that despicable acts - both apparent nd hidden - sin, transgression with no justification, to associate as partners with Allah that for which He has sent no authority, and to say about Allah that which you do not know.” Qur'an 7:33

Thus speaking about Allah without knowledge, associationism, oppression, and all despicable acts have been forbidden by Allah ta'ala, and His Prophet (sallallahu `alayhi wa sallam). They can never, therefore, be a cause or reason for the honor bestowed by Allah on His allies in the form of *karamaat*. If any seemingly miraculous feat does not come about via prayer, remembrance of Allah, and reading of the Qur'an, but is brought about by that which is loved by *shaitaan*, and by those things in which there is *shirk* (associationism) such as seeking the aid or succor of created beings, or is something sought for the purpose of oppressing others or committing sins, all of these are satanic states, and are not of the *karamaat* of Ar-Rahman!

Some of them, when they attend the sessions of whistling and beating sounds (music) are descended upon by their *shaitaan*, and carried through the air right out of the house. If

one of the true allies of Allah comes on the scene, the *shaitaan* is repulsed, and the man falls to the ground as has happened on more than one occasion.

Others seek the succor of created beings - either living or dead - and irregardless of whether the one whose aid is sought is a Muslim, a Christian, or a Pagan. *Shaitaan* then comes to them in the form of the one whose aid was sought, and helps him out with some of his needs. The man then thinks that the one who he called indeed came to him, or that an angel came to him in the form of the one called. In reality, it is none other than *shaitaan*, who has succeeded in leading him astray by getting him to commit blatant *shirk* by calling to other than Allah for aid, just as *shaitaan* used to enter into the idols of Makka, and speak to the idol-worshippers. Sometimes, *shaitaan* appears to them in human form and says that he is Al-Khidhr. He then informs him of some of the unseen things, and helps him with some of his needs. Another satanic trick which has been witnessed by many Muslims, Jews, Christians, and others among the disbelievers in the lands of the East and the West is that when one of them dies, *shaitaan* comes to them after his death in his form and his face, and so they believe that it is that person (i.e. his "ghost"). This jinn then may pay off some of the dead man's debts, return his trusts, do various other things related to the dead man, and enter into his wife, and leave. They may have burned the body of the dead man, as the disbelievers of India do, and so imagine that he lives after his death. One of these who are fooled by *shaitaan* was an old man in Egypt. He left a will to his servant not to let anyone wash his body, telling him that he would come himself after his death to wash his own body. When he died, his servant saw someone come in the form of the man, and believed that it was him and that he washed his own body! When the one who had come had finished the body washing, he vanished without a trace. That was a *shaitaan* he had succeeded in leading the one who had died astray by telling him that he would come to wash himself and not to allow anyone to wash his body. When he died, this *shaitaan* came in his form in order to lead others astray as he had already led the dead man astray.

Some have seen a throne in the air above which there is a light and a voice which addresses them saying: I am your Lord. If they are people of knowledge, they recognize this as *shaitaan*, castigate him, seek refuge in Allah from him, and the whole vision and the voice disappear.

Others see humans while they are wide awake, and they claim to be prophets or righteous men or "shaikhs". This has happened to many people. Some have seen this when visiting the grave of that person - they see the grave split open, and this image comes out of it to them, and they believe it to be the dead man. It is nothing but a jinn which has assumed the form of the dead man. Others have seen a horseman coming out of the grave or entering it. That, too, is nothing but a *shaitaan*. Anyone who says that they have seen a prophet with his eyes saw nothing but his own imagination.

Some of them see in their sleep a great man such as Abu Bakr or others come to them and shave their head, or cut short their hair, or dress them in a hat or a robe. Then, when they wake up, they find their hair shaven or shortened, or that hat or coat which they dreamed on them. It was a jinn who came and did these things, and this is one of the satanic states which occur to those who have deviated from the Qur'an and the Sunnah. They are of different levels (of deviation), just as the jinn which become attached to them and are of their type and their school of belief are. Some of the jinn are disbelievers (*kuffar*), some corrupt sinners (*faasiq*), and others are simply mistaken in their actions (*mukhti'*). If the human is a disbeliever or a sinner, or ignorant, the jinn will join him in his disbelief or sin or going astray. They may help him when he agrees with them in the kufr which they have chosen such as swearing in the name of those jinn which they view as great (thereby associating them with Allah), or writing the names of Allah or His words with filthy materials, or inverting the opening chapter of the Qur'an or the sura of Ikhlaas, or Ayat-ul-Kursiy or other parts of the Qur'an, and then write them with filth. Then the jinn will carry him on water, or through the air because of that *kufr* which has pleased him. What's more, they may come to him with women or young boys which they desire, either through the air, or by driving them to him. There are many such examples which would take too long to enumerate. Belief in such things is belief in *Al-jabt* and *At-Taaghoot* which has been mentioned in the Qur'an (4:51). *Al-Jabt* is sorcery, and *At-Taaghoot* is devils and idols. If a man is in obedience to Allah and His Prophet, they (i.e. the evil jinn) will not be able to join him in that, nor to make peace with him.

This is why the prescribed worship of the Muslims is in the mosques, which are the houses of Allah. Those who frequent the mosques most are the farthest of the creation from the satanic states. On the other hand, the people of associationism and innovation (*bid'a*) sanctify graves and tombs of the dead. They pray to the dead (saints, etc.) or they pray (to Allah, but) in his name, or they hold the conviction that any du'a made in the presence of his grave is answered. Such are much closer to the satanic states, the Prophet said in a hadith reported by both Muslim and Bukhari:

> "Allah cursed the Jews and the Christians, they took the graves of their prophets as places of prayer (*masajid*)."

And, in the collection of Muslim, it is recorded that the Prophet (sallallahu `alayhi wa sallam) said just a few nights before his death:

> "The most generous of people with me with his companionship and that which he possesses is Abu Bakr. If I were to take a beloved friend from the people of this world, I would take Abu Bakr as my beloved friend, but I am the beloved friend of Allah. Let there not remain any small opening into the masjid without being sealed up except for that of Abu Bakr. Verily those who

> came before you take their graves as places of worship. Take note! Do not take graves as places of worship, verily, I forbid you that."

In Muslim and Bukhari it is reported that the Prophet during his terminal illness was told by his companions of a church in Ethiopia, its beautiful architecture and its statuary. The Prophet said:

> "Those people, whenever a righteous man among dies build a place of worship over his grave, and carved for it those statues. They are the most evil of Allah's creation before Allah on the day of Qiyama."

In the collection of Ahmad and Ibn Hibban, it is reported that the Prophet (sallallahu `alayhi wa sallam) said:

> "Verily among the most evil of Allah's creation are those to whom Qiyama comes while they are still alive, and those who take graves as places of worship."

And, in another sahih hadith, the Prophet (sallallahu `alayhi wa sallam) said:

> "Do not sit on graves, nor pray toward them."

In the collection of Malik, the Prophet is recorded as having said:

> "O, Allah, do not let my grave become an idol after I am gone which is worshipped. The anger of Allah is intense at a people who take the graves of their prophets as places of worship."

In the books of As-Sunan, it is recorded that the Prophet said:

> "Do not take my grave as a special place (to which you exert yourselves to come from near and far), and ask Allah's prayers upon me wherever you are for, verily, your prayers reach me."

> "No one gives salaam to me but that Allah returns my soul to me until I can return his greeting."

> "Verily, Allah has assigned angels to my grave who deliver to me the greetings of my nation."

> "Be prolific in asking Allah's prayers upon me on Friday, and the night before Friday, for your prayers are shown to me. They said: O, Messenger of Allah, how are our prayers shown to you when you have decomposed in the earth?

> The Prophet said: Verily Allah has forbidden the earth to consume the meat of the prophets."

Allah said in His book about the associationist people of Nuh:

> “They said: Do not forsake your gods, do not forsake Wadd, Suwaa', Yaghooth, Ya'ooq, and Nasr.” Qur'an 71:23

Ibn Abbas and others of the first generations reported about this verse:

> "These "gods" (mentioned in the verse) were a righteous people among the people of Nuh. When they died, the people were devoted to their graves. Later, they made images of them and worshipped them. This was the beginning of idol worship."

Thus, the Prophet forbade the taking of graves as places of worship to block the way which leads to *shirk*, just as he forbad praying at the time of sunrise and sunset because the associationists at that time used to prostrate to the sun, and *shaitaan* positions himself in line with the sun at those times. Prayer at those times resembles the prayer of the associationists, so the Prophet closed this door. *Shaitaan* leads the sons of Adam astray to the extent of his ability. So whoever worships the sun and the moon and the planets and calls to them as the planet worshippers do, shaitaan will cone upon them and speak to him and inform of certain things. They then call this the "spirits of the planets", and it is shaitaan! Although *shaitaan* may aid a person with some of his needs and goals, he does harm to him many times greater than any benefit! The final disposition of one who obeys him is evil indeed - except for he toward whom Allah turns in acceptance.

Likewise, the devil may address those who worship idols, and likewise also those who call for aid from someone who is dead or absent, and likewise someone who prays to a dead man, or prays with his name, or believes that supplication near his grave is superior to supplication in his house or in the mosques. Many of them believe in an alleged hadith, which is a forgery in the unanimous opinion of the experts, and which says:

> "When knowledge fails you, you must take yourselves to the people of the graves" (forged hadith)

This was forged by those wishing to open the door to *shirk*.

The people of innovations (*bid'a*) and the people of *shirk* who resemble them among the idol worshippers, the Christians, and the Muslims who have gone astray experience phenomena at the tombs which they visit which they imagine to be *karamaat*, but which are from the devils. For example, they may put a pair of pants on the grave, and come

back to find it tied in a knot, or they may bring someone who is possessed to the grave, and see the jinn who has afflicted him leave him. The devil does this to lead them further astray. If *Ayat-ul-Kursiy* is read there with true belief and intention, none of these things will happen. Tauhid drives *shaitaan* away. This is why some of them have been carried in the air and when they said: "*Laa ilaha illa Allah*" (There is no deity but Allah), they fell to the earth. When some of them see the grave split open and someone coming out of it who they imagine to be the dead man, it is really a *shaitaan*. There are so many examples that this small book is not sufficient to enumerate them.

Since isolation in caves or deserts is an innovation which has not been prescribed or recommended by Allah and His Prophet (sallallahu `alayhi wa sallam), the devils frequently make their abode in caves and on mountains. Examples are the cave of blood which is on Mount Qasiyoon, Mount Lebanon, Mount Fath in Aswan, Egypt, the Mountains of Rome in Afghanistan, various mountains in the Arabian Peninsula, Mount Lukam, Mound Al-Ahyash, Mount Sulan near Ardabeel, Mount Shahank in Tabriz, Mount Mashko in Aqshwaan, Mount Nahawund, and many other mountains and places where people believe there are righteous man of the human type. They call them "the men of the unseen", and they are nothing but men of the jinn. The jinn are "men", just as humans are men. Allah said:

> “And verily some men from among the humans used to seek refuge in men from among the jinn, and so the latter merely increased the former in their burden (their burden of fear as the jinn gain more ability to strike fear into them due to their *shirk*, and their burden of sin, as they sink deeper and deeper into the *shirk* of seeking the protection of the jinn instead of Allah.)” Qur'an 72:7

Some of these jinn appear in the form of a man covered with hair, with skin like that of a goat, and people who do not know him think him to be a human, but he is a jinn. It is said: on every mountain of the ones mentioned earlier are the forty *Abdaal* (see page 10). Those who they believe to be the *abdaal* are the jinn who live on those mountains, as is well known in a number of ways.

Again, this area is too vast to go into it here, nor to mentions all of the things which I know about it. I have personally seen and heard more of these things than can fit in this book which was written for one who asked me to mention to him something about the allies of Allah, and how to recognize the important elements in this question.

In relation to miraculous events, people have gone in three directions:

1) Some refuse to admit their existence except in the case of the prophets. Or they may accept their existence in general, but refuse to accept the reports which reach them about many people because they don't feel them to be among the allies of Allah.

2) Others believe that anyone who possesses some ability to perform miraculous feats is an ally of Allah. Both this position and the one before it are erroneous. This is why you will find the second group people saying that the associationists, the Christians, and the Jews helpers who aid them in fighting the Muslims, and that they are among the allies of Allah, while the first group would reject the possibility that any such miraculous things could happen for them.

3) The third position is the correct one. Indeed, they have with them helpers but they are of their own kind, not of the allies of Allah. Allah said:

> “O, you who believe, do not take the Jews and the Christians as allies. They are allies of each other. Whoever among you turns his loyalty toward them is surely one of them.” Qur'an 5:51

These devotees and ascetics who not among the allies of Allah, those of pious practice, the followers of the Qur'an and the Sunnah, are joined by devils. Then they will perform miraculous feats appropriate to their state. However, the "miracles" of such people contradict each other, and if a true ally of Allah of high degree came along, he would eliminate and destroy all of them. Also, there must of necessity be in the actions of these people lies - either intentional or in ignorance - and sins which are appropriate to the state of the devil which has attached himself to them. This is so that Allah may allow us to differentiate between His allies, those of pious practice and between those who mimic some of their characteristics from among the allies of *shaitaan*. Allah said:

> “Should I tell you upon whom the *shayateen* descend? They descend upon every forging sinner.” (Qur'an 26:221)

The "forger" (*affaak*) is the one who lies consistently, and the "sinner" (*atheem*) is the corrupt one, the transgressor of bounds.

One of the most potent aids to the satanic states is the listening to singing and musical instruments. It is the worship of the associationists as Allah said:

> “Their prayers at the Ka'ba were nothing but whistling and clapping sounds.” Qur'an 8:35

Ibn Abbas, Ibn Umar and others among the first generations said:

> "The second word (*At-tasdiya*) means the clapping of hands, and the first word (*Al-mukaa'*) means whistling, and this was the worship of the associationists." (Ibn Abbas, Ibn Umar, etc.)

As for the Prophet (sallallahu `alayhi wa sallam) and his companions, their worship was that which Allah had enjoined upon them: prayer, reading of the Qur'an, remembrance of Allah, etc, along with gatherings which are endorsed by the *shari'a*. The Prophet and his companions never gathered for listening to singing, nor clapping of hands, nor beating of drums, nor was (the Prophet) or any of his companions ever overcome with feeling nor did he drop his cape in ecstasy. All of these are lies about the Prophet in the unanimous opinion of the scholars of the hadith of the Prophet (sallallahu `alayhi wa sallam).

When the companions met together, they used to have one of them read the Qur'an, and the rest would listen. Umar ibn Al-Khattab used to say to Abi Musa Al-Ash'ariy: Remind us of our Lord. Abi Musa would then recite the Qur'an, and all present would listen.

"The Prophet (sallallahu `alayhi wa sallam) once passed by Abu Musa while he was reading, and (later) said to him: I passed by you last night while you were reading, and I stayed listening to your reading. Abu Musa said: If I know that you were listening, I would have refined my reading much more." (Muslim and Bukhari)

He means that he would have made his voice more beautiful, as the Prophet said:

> "Beautify the Qur'an with your voices."
>
> "Verily Allah listens more intently to the man who reads the Qur'an with a beautiful voice than the listening of the keepers of female singing servants to their singing."
>
> "The Prophet said to Ibn Masood: Read the Qur'an to me. He said: Should I read it to you and to you it was sent? The Prophet said: I like to hear it read by other than myself. He read for the Prophet from sura An-Nisaa until he came to the verse which reads: “So, how will it be when we bring from every nation a witness, and we bring you (i.e. Muhammad) as a witness over these (i.e. the Muslims)” 4:41. The Prophet said: That's enough, and his eyes were seen to be flowing with tears."

This type of "listening" (*samaa'*), then is the listening of the prophets and their followers, just as Allah has mentioned in the Qur'an:

> “These are the ones upon whom Allah has bestowed His grace of the prophets among the descendants of Adam, among those who we carried along with Nuh, and among the descendants of Ibrahim and Isra'il, and among those who we guided and selected. When the verses of the Merciful are recited to them they fall down in prostration and weeping.” Qur'an 19:58

And, Allah said about the people of knowledge:

> “When they hear that which has been sent down to the Messenger, you can see their eyes flowing with tears because of the truth which they have recognized.” Qur'an 5:83

Allah ta'ala has praised the people of this listening (i.e. whose "music" is the Qur'an) because of the increase in faith, the trembling of the flesh, and the tear of the eye. Allah said:

> “It is Allah who sent down the best of discourses, completely consistent in its parts, each of them supporting and explaining the others. The skins of those who fear their Lord tremble from (hearing) it, then their skins and their hearts soften to the mentioning of Allah.” Qur'an 39:23

> “The believers are none other than those who, when Allah is mentioned, tremble in their hearts, and when Allah's verses are recited to them they are increased in faith, and depend fully on their Lord; Those who establish the prayer and spend of that which We have given them. These are the true believers, they will have high positions with their Lord, forgiveness, and fantastic bounty.” Qur'an 8:2-4

As for the innovated "listening" (*samaa'*), the listening to clapping, drums and chimes, none of the companions of the Prophet nor the righteous followers nor any of the leaders of Islam held that to be a way to Allah. They did not consider it to be of that which brings one closer to Allah nor to be an act of obedience to Him. Rather, they considered it a blameworthy innovation (*bid'a*). Ash-shafi'i said:

> "I have left behind in Baghdad something which the heretics have innovated which they call *At-Taghbeer* (a ritual involving steel chimes and dancing) with which they block people from the Qur'an." (Ash-Shafi'i)

The knowledgeable allies of Allah recognized this innovation for what it was, and new that *shaitaan* had a very large share in these activities. This is why the best of those who attended these events when they were first introduced, repented from it after that.

The farther one is from knowledge and from the completeness of his *wilaya* to Allah, the greater the share of *shaitaan* in him. This ritual music is like alcohol, in fact, its effect on the soul is more severe than the effects of drinking alcohol. This is why when the intoxication of the music becomes strong, the devils descend on the participants, speak on their tongues and carry some of them through the air. Enmity may also arise between them, just as it arises between the drinkers of intoxicants, and maybe the *shaitaan* of one

of them is stronger than that of the other, and it kills his opponent. The ignorant ones then believe that to be of the karamaat of the allies of Allah, those of pious practice. This only takes the one for whom it occurs farther from Allah, and it is nothing but a satanic phenomenon. The killing of a Muslim is not allowed except with the conditions with which Allah has allowed it. How, then, can the killing of a Muslim be of that with which Allah honors His allies? The maximum honor is the staying on the straight path, and there is no greater honor from Allah than to aid his slave in doing that which He loves and is pleased with, and enables him to do more to bring himself closer to Allah, and raise his station.

Some miraculous occurrences are in the nature of knowledge, such as revealing some of the unseen, "reading peoples' minds", etc.. Others are in the nature of power and dominion, such as the performance of miraculous (physical) feats, while a third type are in the nature of wealth of the type which is visibly given to people by way of knowledge, political power, property, and richness.

All of that which Allah gives to His slave in these categories, if he uses it to aid him in that which Allah loves and is pleased with, and that which will bring him closer to Allah and raise his rank, that which has been ordered by Allah and by His Prophet (sallallahu `alayhi wa sallam), will mean an increase in his highness and his closeness to Allah and His Prophet and an increase in his rank. On the other hand, if he uses that which Allah has given him to aid him in that which Allah and His Prophet have interdicted, like associationism, oppression, and obscenity and sin, this will make him deserving of blame and punishment. If Allah does not bless him with his making repentance, or the doing of good deeds greater than his sins which will wipe them out, he will be a sinner like any other sinner. This is why so many of those who perform miraculous feats are punished in this life. Sometimes this is via the cutting off of these occurrences, as the king is removed from his sovereignty, or the scholar loses his knowledge, or he may become incapable of any voluntary extra efforts, and so drop down from the special alliance of the allies of Allah, those of *taqwa* to the general alliance of all of the believers to Allah. Sometimes, they may even drop to the level of the deviants form Islam (*fusaaq*), and sometimes they may leave the deen altogether. This occurs for those whose miraculous feats were satanic in nature. Many such people end up leaving Islam altogether, and many of them never realize that the things which happened to them were satanic in nature. Rather, they believe them to be of the *karamaat* of the allies of Allah. And they often believe that when Allah grants someone miraculous occurrences by his hand, that he will not hold him responsible for them, just as many of them believe that when Allah gives someone sovereignty or property or power that He will not hold them responsible for that. Some of them use these miraculous occurrences to aid them in things which are allowed (*mubaah*) i.e. which are not obligatory nor forbidden. Such are under the general *wilaya* of Allah, they are the righteous the doers of good in moderation (see page 22). As for the forerunners, those brought near, they are on a higher level than this, just as the messenger slave is on a higher level than the prophet king.

These miraculous occurrences are frequently a cause of a decrease in ones rank. For this reason, many of the righteous people repent from such things, and seek the forgiveness of Allah just as they would if they had committed a sin like adultery or theft. They are offered to some of them, and they ask Allah to remove it from them. All of them order their students and seekers not to become preoccupied with them, not to make them his goal, and not to be boastful about them. This while they believe them to be of the *karamaat* with Allah honors His allies, so what about the situation when they are in reality from the devils who seek to lead them astray with them? I personally know people to whom plants speak, telling them things which are useful - this is none other than a devil which has entered into the plant. And I know others who are addressed by stones and trees which say to them: Congratulations O Ally of Allah. They recite *Ayat-ul-Kursiy*, and that disappears. I know someone who goes out to hunt birds, and the sparrows address him saying: Take me, so that the impoverished may eat me. That is the devil who has entered into the bird just as he enters into humans, and speaks to him. Some of them will be in their house which is all locked up, and suddenly find themselves outside without the house having been opened, or he may be on the outside and suddenly find himself on the inside. The same thing may happen at the gates to the city, and it is the jinn who take them in and out at very high speeds. Sometimes, the jinn show them lights, or bring to them whoever they call for, but this is merely a devil who has made himself in the form of the person requested. When *Ayat-ul-Kursiy* is read repeatedly, all of these things will disappear immediately.

I know someone who is addressed by something which says: I am of the order of Allah. It promises him that he is the "Mahdi" who the Prophet (sallallahu `alayhi wa sallam) predicted. It shows him miraculous things such as putting into his heart that the birds or the locusts will fly to the right or to the left, and then they go where he felt they would. He may put into his heart that certain animals in front of him are going to stand up, or lie down, or move away, and then it happens just as it wanted without any apparent movement on its part. It may carry him to Makka and back, or it may come to him with some individuals of beautiful form and looks and say these are archangels, they wished to visit you. He will say to himself: How could they come in the form of young boys? Then when he lifts his head, he will see them having beards. And it will say to him: The sign that you are the Mahdi is that a mole or birthmark will appear on your body, and then it grows and he sees it. All of this and others like are part of the schemes of the devil.

There is so much in this area, if I mentioned only that of which I know, it would require a huge volume. Allah said:

> “As for man, when his Lord tries him by honoring him and bestowing His bounty upon him, he says: My Lord has honored me. As for when He tries him by restricting his sustenance, he says: My Lord has debased me.” Qur'an 89:15-16

Then, Allah said: No! (*kallaa*), a word which contains castigation and warning. The castigation is against falling into making such a statement. The warning is to draw attention to that which comes after it by way of information and order (please refer to the verses which follow the above), in which Allah makes it clear that not everyone who is given the good things of this life can be said to have been given *karaama*, or that Allah has honored him, just as it is incorrect to believe that everyone whose wealth in this life has been restricted has been debased by Allah because of that. Rather, Allah ta'ala tests His servants with ease and plenty and with hardship and scarcity. He may give plenty and wealth in this life to those who He does not love, and who are not honored in front of Allah in order to draw them all the way out (*istidraaj*), getting them to show their true colors. On the other hand, He may shield the one whom He loves from the wealth of this world so that his rank may not be decreased, or so that he may not fall into that which Allah dislikes because of that wealth.

The *karamaat* of the allies of Allah must have as their cause or reason faith and pious practice. Thus, whatever is brought about by *kufr*, corrupt conduct, or disobedience is a "miraculous" feat of an enemy of Allah, and not of the *karamaat* of His allies. Whoever has such astounding feats, but they do not come about through prayer, recitation of the Qur'an, remembrance of Allah, praying in the night, and making *du'a* or supplication, rather they come about through *shirk* (associationism) such as supplication of a dead person, or someone who is not present, or they come about with corrupt conduct and disobedience and the consumption of forbidden things such as snakes, hornets, beetles, blood and other unclean things or through singing and dancing and especially with the participation of women and young boys. The intensity of such feats decreases in the presence of the recitation of the Qur'an, and increases in the presence of the horns of Satan (music). Thus, he can dance through the night, but when prayer time comes, he prays sitting down, or prays quickly like the bobbing of a rooster's head. He detests hearing the Qur'an, and flees from it. It is difficult for him, he has no love in it nor does he experience any sweetness from it, but he loves listening to "clapping and whistling", and from it he experiences powerful feelings and inspirations. These are satanic states, and he is one of those intended by Allah's statement:

> “Whoever turns away from the reminder of the Merciful, we will assign a devil to him who will be a partner to him.” Qur'an 43:36

The Qur'an is the "reminder of the Merciful" (*Dhikr-ur-Rahman*) mentioned in this verse. Allah said in another verse:

> “As for the one who turns away from My reminder (*dhikriy*), for him is an oppressive life, and We will bring him back on the day of Qiyama blind. He will say: My Lord, why have you brought me back blind, though I used to

> see? Allah says: In this way my verses came to you and you forgot them, and in the same way today, you are forgotten." Qur'an 20:124-126

The meaning of forgetting the verses of Allah here is to neglect their application. Ibn Abbas said:

> "Allah has undertaken, with respect to those who read His book and practice what is therein, that they would not become lost in this life, and would not suffer hardship in the next left..." then he recited the above verse. (Ibn Abbas)

- Chapter 15 -

Part of what is obligatory to know is that Allah sent Muhammad (sallallahu `alayhi wa sallam) to all humans and jinn. Thus there is no human anywhere nor any jinn upon whom the belief in the message of Muhammad (sallallahu `alayhi wa sallam) and the following of his way is not obligatory. It is upon each and every one to believe in all of the information which he delivered, and to obey him in every thing he ordered and forbid. Anyone who this message has reached, but did not believe in the prophethood of Muhammad (sallallahu `alayhi wa sallam) is a *kafir* (disbeliever) whether he be a human or a jinn.

Muhammad (sallallahu `alayhi wa sallam) was sent to all of the humans and the jinn in the unanimous agreement of the Muslims. The jinn once listened to the Qur'an, and then returned to their people as warners. This occurred when the Prophet was praying with his companions at a place called *Batni Nakhla* on his way back from At-Taif. Allah informed him of that in the Qur'an, saying:

> “And when we sent toward you a group of the jinn, they listened to the Qur'an. When they attended it, they said (to each other): Listen! When it was over, they returned to their people as warners. They said: O, our people, verily we have heard a book which has been sent down after Musa. It verifies that which came before it (i.e. the previously revealed books), and guides to the truth and to a straight path. O, our people, respond to the caller of Allah and believe in Him that He may forgive you your sins, and protect you from a painful punishment. Whoever does not answer the caller of Allah, will not be able to out-do Allah on the earth, and has no allies to protect him from Allah, and these are in blatant error!” Qur'an 46:29-32

After that, Allah sent down the following verse:

> “Say: It has been revealed to me that a group of the jinn came and listened. They said: We have heard an amazing recitation! It guides to righteous conduct, so we have believed in it, and will associate no one with our Lord. Verily our Lord, the high in greatness, has never taken a spouse nor offspring. Surely, our foolish ones used to speak abominations about Allah. We used to think that men and jinn would not (both) speak a lie about Allah. And verily some men from among the humans used to seek refuge in men from among the jinn, and so the latter merely increased the former in their burden (their burden of fear as the jinn gain more ability to strike fear into them due to their *shirk*, and their burden of sin, as they sink deeper and deeper into the *shirk* of seeking the protection of the jinn instead of Allah.)” Qur'an 72:1-7

i.e. the foolish ones among us, in the clearest opinion of the scholars.

Several of the righteous first generation have said: Men used to, when they descended into a strange valley, say: I seek refuge in the great one of this valley from the evil of the foolish ones among his people (i.e. the jinn). So, when the human sought the aid of the jinn, this only increased the jinn in *kufr* and transgression, as Allah said:

> “And verily some men from among the humans used to seek refuge in men from among the jinn, and so the latter merely increased the former in their burden (their burden of fear as the jinn gain more ability to strike fear into them due to their *shirk*, and their burden of sin, as they sink deeper and deeper into the *shirk* of seeking the protection of the jinn instead of Allah.) And verily, they thought, as you thought that Allah would not bring any one back after their death. And we have touched the sky, which we found full of mighty guards and balls of fire.” Qur'an 72:6-8

The devils used to be pelted with fire balls before the revelation of the Qur'an, but they sometimes managed to get some information before the fire balls were thrown. When Muhammad was sent, the sky was filled with mighty guards and fire balls, and these fire balls began to be already waiting to strike them before they had even gained any information. Allah informs us of their statement:

> “Verily, we used to sit near it (heaven) in positions to hear, but whoever listens now finds balls of fire waiting to ambush him.” Qur'an 72:9

> “It is not devils who brought it (i.e. the Qur'an) down. That is not proper for them, nor are they capable of it. Verily, they are isolated from listening.” Qur'an 26:210-212

> “And verily, we do not know if it is a bad end which is intended for those on the earth, or if their Lord wishes to guide them. And verily, among us are the righteous and among us are other than that, we are of different ways and beliefs.” Qur'an 72:10-11

i.e. on many different schools of thought, as the scholars have said about them: They are Muslims, associationists, Jews, Christians, follows of the Sunnah, and innovators.

> “And we have believed that we will not be able to out-do Allah on the earth, nor will we be able to out-run Him!” Qur'an 72:12

The jinn here have said that they will not be able to escape Allah whether they stay on the earth or fun away from it.

> "And, when we heard the guidance, we believed in it, so, whoever believes in his Lord does not fear being denied any of his good actions nor being held responsible for bad which he did not do. And verily, among us are Muslims, and among us are deviants (*Qaasitoon*." Qur'an 72:13-14

A *Qaasit* is the opposite of a *Muqsit* which both come from the same root in Arabic. A *Muqsit* is one who is just and fair, while a *Qaasit* is one who deviates from the truth and oppresses.

> "As for those who submit, they have sought out righteous practice, but as for the deviants, they are the fuel of the hell fire. If only they had kept on the straight way, We would have given them water in plenty. That we might test them therewith, and whoever turns from the reminder of his Lord, we will send him to a ceaseless punishment. And verily, the *masajid* belong to Allah, so do not call to anyone therein along with Allah. And verily, when the slave of Allah stood praying to Him, they swarmed upon him, nearly trampling him. Say: I only call my Lord, and I associate no one with Him. Say: I control neither your harm nor your guidance. Say: No one will protect me from Allah, and I will find no place of refuge other than Him." Qur'an 72:14-22

> "Except (This refers either to "I control neither your harm nor your guidance", or to "No one will protect me from Allah" above.) to deliver the message from Allah, and the teachings of the Prophethood, and whoever disobeys Allah and His Prophet for him is the fire of hell, he will stay therein forever. Only when they see that with which they have been threatened will they realize who is weaker in helpers and fewer in number." Qur'an 72:23-24

When the jinn heard the Qur'an, they came to the Prophet (sallallahu `alayhi wa sallam) and believed in him. These were the jinn of a place called *Naseebain*, as is recorded in a sahih hadith narrated by Ibn Masood. It is recorded in another authenticated narration that the Prophet (sallallahu `alayhi wa sallam) read to them Sura Ar-Rahman, and every time he read Allah's words:

> "So, which of the signs of your Lord do you reject?" Qur'an 55:13

> the jinn said: "We reject none of your signs our Lord, praise is to You!"

> "When they (i.e. the Muslim jinn) met with the Prophet, they asked him provision for themselves and their cattle. The Prophet (sallallahu `alayhi wa sallam) said: Yours is every bone over which the name of Allah was mentioned, you will find it excellently covered with meat, and every piece of dung (of our animals) is fodder for your animals. The Prophet (sallallahu

> `alayhi wa sallam) said: So, do not clean yourselves with it, since it is the provision of your brothers among the jinn." (Muslim and others)

This interdiction has been authenticated by a variety of chains of narration, and is the evidence of the scholars that on should not clean themselves with dried manure, and they said: Since it is forbidden to use these things in this way because they are the provision of the (Muslim) jinn and their cattle, that which is prepared as food for humans and their cattle is more obviously prohibited.

Muhammad was sent to all humans and jinn. This is a greater honor than the taming of the jinn for the prophet Sulaiman, peace be upon him. They were put under his command to do as he wished with them as a king, while Muhammad (sallallahu `alayhi wa sallam) was sent to them to order them with that with which Allah had ordered them, because he is the slave of Allah and His messenger, and the rank of the slave and messenger is above the rank of the prophet king.

The disbelievers among the jinn will enter the fire according to both text and consensus of the Muslims. As for their believers, most of the scholars are of the opinion that they will enter paradise, as they are of the opinion that the prophets are only from among the humans, and no jinn was ever sent as a prophet, among them are only warners (who learn from the human prophets and then deliver the message to their people). This is not the place for a detailed discussion of these issues.

What is intended here is that there are different possible relationships between jinn and men: Whoever interacts with the jinn only to order them with that with which Allah and His Prophet (sallallahu `alayhi wa sallam) have ordered such as worshipping Allah alone and obeying His Prophet, just as he orders people also to do this, this is one of the best allies of Allah. In doing this, he is one of the successors of the Prophet and his deputies. Those who utilize the jinn in things which are allowed to him are like those who use humans in things which are allowed to them. This means that he orders them with that which is obligatory upon them, and forbids them that which has been forbidden to them, and utilizes them in things which are allowed to him. Such are similar to the kings who do this kind of thing.

This is only if we assume that he is one of the allies of Allah. The maximum extent of this is that he enters under the general *wilaya* of Allah (i.e. simply being one of the believers), such as the prophet king as compared to the slave and messenger, such as Sulaiman and Yusuf as compared to Ibrahim, Musa, Isa, and Muhammad, may the prayers and peace of Allah be upon them all.

As for those who utilize the jinn in that which Allah and His Prophet (sallallahu `alayhi wa sallam) have forbidden - either in *shirk*, or the killing of innocent people, or transgression upon them short of killing, such as making them become ill, making them forget

knowledge which they have acquired, etc, or using them in obscenity and sin such as to bring to them someone with whom they wish to commit a sin, these have sought the aid of the jinn in sin and transgression. If they seek their aid in something which is *kufr*, they are disbelievers, if they seek their aid in something which is disobedience to Allah, then they are in disobedience, either deviators from the deen, or sinners who have not left the way of the deen.

If they do not have good knowledge of the law (*shari'a*), and seek the aid of the jinn in what they believe to be *karamaat* from Allah, such as seeking their aid in making Hajj, or being lifted in the air while listening to the deviant auditions (*As-samaa' Al-Bida'i*) i.e. "Islamic" music, or the jinn carry them to Arafat thus making an invalid pilgrimage, not the one which Allah and His Prophet have ordered us to make, or other such examples, these people are deceived. Shaitaan has plotted against them, and tried until he succeeded in deceiving them and leading them astray.

Very many of these people do not realize that these phenomena come from the jinn. Rather, they have heard that the allies of Allah are granted *karamaat* of a miraculous nature, and they do not possess the realities of faith nor the knowledge of the Qur'an which would enable them to differentiate between the *karamaat* of Ar-Rahman and the deceptions of *Shaitaan*. So, the devils plot against them according to their beliefs. If he is an associationist who worships planets and statues, they cause them to believe that they are benefitting from this worship of theirs, and his intention is the seeking of the intercession or blessings of the one in whose image the statue is made either king or prophet, or righteous saint. Thus, he believes that he is worshipping that prophet or saint, but his worship is in reality to *Shaitaan*. Allah said:

> “On the day when We will bring them all back and then say to the angels: Are these the ones who used to worship you? They will say: May You be glorified! You are our ally against them. Rather, they used to worship the jinn, most of them are believers in them.” Qur'an 34:40-41

In this way, though those who prostrate to the sun and the moon and the planets intend to prostrate to those things, the devil places himself in line with the objects of their worship as they prostrate to them, so that their prostration is to him. This is why the *shaitaan* comes in the form of whatever the associationists seek aid from other than Allah. If he is one of those nominally associated with Islam, he may seek the aid of a genuine righteous man among the Muslims who is either absent or dead. *Shaitaan* then comes to him in the form of that shaikh to whom he called out. If he is one of the associationists of India, for example, *shaitaan* will come to him in the form of whatever that individual associates as a partner to Allah.

As for the shaikh whose aid was sought (if he is alive), if he is truly knowledgeable of the Shari'a, *shaitaan* will never inform him of his appearing to his companions who sought his aid. If, however, the one whose aid was sought in this way is weak in knowledge, *shaitaan* will inform him of their statements, carrying their statements to him, and his to them. The ignorant will then believe that this shaikh heard their voices even at great distances and answered them, while in reality, this only came about via the intermediation of *shaitaan*!

Some of those to whom this has occurred by way of visions and voices have described what happened, saying:

> "The jinn shows me something which sparkles like water or glass, and causes the images of that about which I wish to know to appear therein. I tell the people things in this way. Also, they bring to me the words of my companions who seek my aid from a distance, and then deliver my answer to them." (An ally of *shaitaan*)

Very many of the shaikhs to whom these things occurred were told by people: You are lying. You do these things by means of tricks and sleight of hand, just as the charlatans enter the fire by using talcum or the skins of bitter oranges, or the oil of frogs, and other such natural tricks. They are then amazed by this accusation and say: By Allah, we know nothing of these tricks. When an experienced person says to them: You speak the truth in what you claim has happened, but these are satanic phenomena. They admit the truth, and all those whom Allah accepts repent from their ways when the truth becomes clear to them, and it becomes clear to them from many angles that these things come only from *shaitaan*. They see that they are from *shaitaan* when they realize that they only come about via things like blameworthy innovation in the law or deen (*bid'a*), or disobedience of Allah, and that they do not come about via that which Allah and His Prophet (sallallahu `alayhi wa sallam) love - the lawful and enjoined forms of worship. At that point, they know that these things are of the "miracles" which *shaitaan* supplies to his allies, and not of the *karamaat* which Ar-Rahman grants to His allies.

Allah is most knowledgeable of what is right, to him is the return and the end.
Prayers of Allah upon Muhammad, foremost among His messengers and Prophets
And upon his people, his companions, his helpers, his loyalists and successors.
And peace with which we hope for his intercession for us.
Amin.

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